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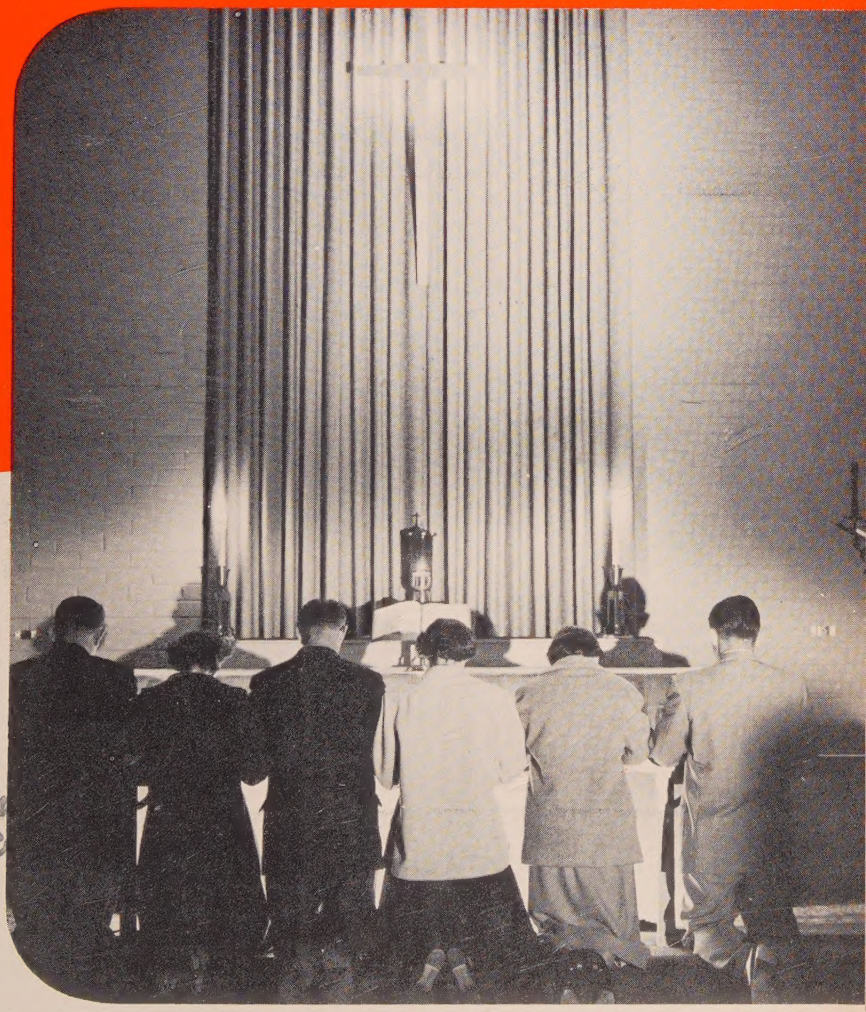

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PRAYER VIGIL IN CALIFORNIA

All-night session spurs evangelism mission

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AUGUST 29, 1956

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More Abundantly

A FRIEND GAVE ME a beautiful purple African violet. She had grown it from a cutting from one of her own plants, she told me.

When I thanked her, she said, "I love to give plants to people because they live on. I've given away ever so many to friends and relatives, and I've grown them all from cuttings."

"Doesn't the original plant wear out and die?" I asked.

"No, that's the strange part," she answered. "The more I take from the plant, the more abundantly it grows. The flowers seem larger and more beautiful, too."

AS I WALKED HOME with my plant I thought about what she had said. "The more cuttings . . . the more abundantly it grows." That's the way it seems to be with people, too. Those who live only for themselves, never seem to flower or grow more abundant. Those who seem continually to be taking cuttings of their time to give to others don't ever wear out and die. Like my friend's African violet, they bloom more and more abundantly.

—DORRIT W. BERG

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COVER PICTURE: Members of Grace Lutheran Church in Richmond, California, formed teams to keep an all-night prayer vigil before altar of the church for Lutheran Evangelism Mission.

THE CHURCH IN THE NEWS

Reds woo Roman Catholic priests

"If you can't beat 'em, join 'em," was an old political slogan born out of American campaigns. It has been adapted to meet the religious situation in Communist-dominated lands of eastern Europe.

Polish government leaders have been offering big incentives to groups of "progressive priests" who co-operate with the Red regime and have cut some of their ties with the Vatican. Similar programs have been advocated in other strongly Catholic areas in eastern Europe. Government efforts have been made to place new and more friendly leadership in the Roman Catholic hierarchy. Meanwhile, reports from Rome state that three cardinals and 35 bishops are now either imprisoned or under arrest in Iron Curtain countries.

Papal letter stirs attack

To meet the growing threat in Red-dominated lands, Pope Pius in June addressed an apostolic letter to the "Church of Silence" in eastern Europe. Noting with alarm efforts to establish "national churches" that would be friendly to Red leaders, the Pope exhorted Roman Catholics to remain steadfast in their faith. Atheism is a "growing curse" in Communist lands, the Pope noted, but efforts to adapt Roman Catholic doctrine to political conditions constitute an even graver threat.

The letter was sent to Roman Catholics in Albania, Bulgaria, Czechoslovakia, Hungary, Poland, Yugoslavia and East Germany.

Reaction was sharpest in Yugoslavia. The letter was "a direct incitement to resistance and rebellion against the government, said the Belgrade newspaper *Borba*. It showed the "fierce hatred borne toward Yugoslavia during and since the war by the Vatican and the Pope," the journal said.

Publication and distribution of the letter was a serious crime, the Yugoslav federal prosecutor announced early this month in the official paper *Tanjug*. It was written "with the intention of harming our country" and constituted "inadmissible interference with the internal affairs" of Yugoslavia, the decree said.

Changes urged in mission program

Aim of Lutheran mission programs ought to be to "strengthen and stimulate the work of churches in Asia and Africa," Dr. Frederik A. Schiotz told the Lutheran World Federation's commission on world missions at its meeting in Norway early this month. The Evangelical Lutheran Church president is commission chairman.

Present program of the LWF commission is to "strengthen and stimulate missionary activities of the various Lutheran churches all over the world." Dr. Schiotz proposed that "every effort must be made" to substitute national leaders for missionaries in the field. He admitted that dissolving missionary societies and boards would be "unrealistic" at this time, but pointed out that the growing national spirit in mission lands must be seen as a force "to be harnessed for Christ's church."

To put into effect his suggestions, the LWF leader asked that half the membership of the commission be natives of Asia or Africa. He also proposed that future conferences be alternated between sites in the west and in mission lands, and that a program of scholarship grants

be inaugurated to train leaders from Asia and Africa. The proposals will be discussed at the commission's 1957 meeting, slated to be held in the U.S. with the theme, "Transition from Mission to Church."

Big center set for Hong Kong

Plans for a $430,000 Lutheran center in Hong Kong were approved by the commission. To be constructed on a site which the Hong Kong government will provide without charge, the center will include a church, parish hall, parsonage, primary school and secondary school. Hong Kong has become a central point for Lutheran mission work in the Orient since Communist control of the China mainland closed off that area.

Lutheran churches in the U.S. and the National Lutheran Council will put up $265,000 for the building, mission leaders said. The rest will come from Hong Kong churches and from an interest-free loan promised by the government.

In other actions, the commission approved a major agricultural project for the Assam and Bihar states of India. The Santal Mission—a co-operative effort of Norwegian, Danish and American Lutheran groups—will initiate the work.

A plea that Lutherans in Communist China be invited to send representatives to next year's LWF Assembly in Minneapolis was voiced by Bishop Rajah B. Manikam of India. Dr. Manikam, a recent visitor to China, said that Lutherans there had full freedom of worship but that he questioned whether they would be free to criticize the Red regime.

Says China Reds still curb church

The ten Americans still held by Communist China are receiving "better treatment," but there is "no freedom of religion there and no reason for optimism," said American-born Roman Catholic Bishop Ambrose Henry Pinger. The bishop reached Hong Kong Aug. 16 after five years in Chinese jails. For four years

LUTHERAN MISSION LEADERS AT MEETING IN NORWAY

Dr. Fridtjov Birkeli, director of Lutheran World Federation's missions department; Bishop Rajah B. Manikam of India; Prof. Andrianarijaona of Madagascar; the Rev. Kiyoshi Hirai of Japan; Dr. Carl Lund-Quist of Geneva and Bishop Henrik Mayer of Germany during Commission on World Missions' meeting held at Hurdalsverk.

he was held without a trial, but last October was sentenced to a five-year term for espionage.

Bishop Pinger said he had been kept in a fairly comfortable house in Shanghai since last October. "There are at least six Americans in the house now," he said. Four he identified as Roman Catholic missionaries. One is a Yonkers, N. Y., importer and the sixth is Lutheran Missionary Paul J. Mackensen, Jr. Pastor Mackensen is the next prisoner scheduled to be released, the bishop said.

Mr. Mackensen is the only American Protestant missionary still in Red hands. One American Roman Catholic bishop is still in China. He is Bishop James E. Walsh, who has announced he intends to remain in Shanghai as long as he is permitted to do so. Bishop Walsh was once imprisoned, but is now at liberty.

Dr. Fry receives German degree

Special ceremonies held in connection with the German Church Rally (*Kirchentag*) at Frankfurt early this month honored the president of the United Lutheran Church. Dr. Franklin Clark Fry was awarded the honorary degree of Doctor of Theology by the University of Goettingen in recognition of his service to the ecumenical movement and his leadership in Christian relief work since the end of World War II. Dr. Fry is vice president of the LWF, chairman of the policy-making Central Committee of the World Council of Churches, and has since 1946 been president of Lutheran World Relief.

Presentation of the degree was made by Prof. Otto Weber of the Goettingen theology faculty. It was the second degree for the ULCA president from an European university and the 13th bestowed on him during his 12 years as ULCA head.

Taking part in the presentation ceremonies were Bishop Hanns Lilje, Bishop Otto Dibelius, Dr. Martin Niemoeller, Dr. W. A. Visser 't Hooft and other prominent church leaders.

Norwegians ponder Missouri accord

Last year the 12,400-member Norwegian Synod, affiliated with the Synodical Conference, suspended relations with the Lutheran Church—Missouri Synod, another member of the conference. The suspension was voted "until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner."

The Norwegian group had objected to Missouri's co-operation with other Lutheran bodies. Both it and the Wisconsin Synod had particularly protested the "Common Confession," a doctrinal agreement which Missouri had reached with the American Lutheran Church. Missouri's "unionistic" attitude in supporting military chaplains, Boy Scout troops, and prayer fellowships also came under fire.

Meeting at Mankato, Minnesota, this month, the Norwegian Synod was asked to "modify" its position. Said President M. H. Otto of Lawler, Iowa, "There is reason to believe that our suspension of relations with the Lutheran Church—Missouri Synod has had a sobering effect on many of her members, both pastors and lay people."

Wisconsin Synod's standing committee on union will recommend that it continue friendly relations with Missouri, the Wisconsin southeastern district convention was told last month. The committee expressed its pleasure that the recent Missouri Synod convention had refused to join the Lutheran World Federation and that it did not consider the "Common Confession" a "functioning" document.

RESEARCH DIRECTOR
Frank H. Bretz

Research director named

New church school courses and methods of instruction sometimes look good on paper, develop unexpected faults when put into use by congregations. Before such programs are offered for general use, they should be carefully tested under actual classroom conditions, according to Dr. S. White Rhyne, executive secretary of the ULCA Board of Parish Education.

With its long-range program under way to provide entirely new courses and methods of instruction for the total educational program in ULCA congregations, the Parish Education Board last month called an additional staff member to serve as director of research. His duties, Dr. Rhyne said, will be to gather statistics, conduct field tests in which new materials are tried out, and evaluate programs and materials. In addition to assisting with new programs, he will test long-used methods which have never been fully evaluated and may be inadequate for present-day parish situations.

Called to the new post and taking up his work on Aug. 15 was Frank Henry Bretz, Gettysburg College graduate and veteran of World War II and Korea. Mr. Bretz has completed work for his doctorate at Syracuse University, where he served for four years as a faculty member. Since 1953, he has been dean of men and assistant professor of psychology at the University of Dubuque, Iowa.

Catholics get big sum from U.S.

In a surprise move only a few hours before its adjournment last month, the U.S. Congress agreed to pay $8 million to Roman Catholic schools and religious orders in the Philippines. The money was to repay cost of food and services supplied to American forces during the 1944 liberation of the islands. The funds had been refused by the War Claims Commission in 1953 because the religious organizations could not prove direct "affiliation" with the Roman Catholic Church in the U.S.

The bill, sponsored by Rep. John W. McCormack of Massachusetts, was amended to allow Protestant and Jewish groups which did not apply for reimbursement under the previous act to make new claims if the liberalized legislation made them eligible. Protestant leaders had opposed the measure, saying that all legitimate claims were already paid and that the added funds would be largely a grant to the Roman Catholic parochial school system in the Philippines.

Representatives of Protestants and Other Americans United for Separation of Church and State called the passage of the measure "a disgraceful episode in our history." Executive Director Glenn

L. Archer said use of "public taxes for private purposes violates American law and tradition" and that the legislation constitutes a "sectarian subsidy."

Church building stays at peak

Church construction begun in the U.S. during July totaled $66 million, matching the record for the month, the Departments of Commerce and Labor reported.

The figure brought the total for religious construction for the first seven months of this year to $403 million, only $2 million above that for the same period in 1955. Building during the entire year of 1955 reached a record high of $740 million. Forecasts for this year had anticipated a jump to an $850 million total. The seven-month figure indicated that this amount was not likely to be reached, but that final figures would show a slight increase over last year.

Building by non-public schools and colleges also continued at a record pace. The seven-month total was $296 million, about 10 per cent ahead of last year.

Protestant schools gain

Parochial school movement among Protestants is gaining rapidly, two national meetings of teachers and parents were told this month.

More than 36,000 pupils are enrolled in 187 day schools affiliated with the National Union of Christian Schools, Dr. John A. Van Bruggen reported to 425 delegates at the union's Grand Rapids convention. He predicted that enrollment would double by 1965.

The union's schools are operated independently of churches, but are controlled by parents of Calvinistic faith, mostly members of the Christian Reformed Church.

At River Forest, Illinois, 400 delegates attending the combined annual meetings of the National Lutheran Parent-Teacher League and the Lutheran Education Association were told that the Missouri Synod now operates more than 1,330 full-time parochial schools in the U.S. and Canada. It has by far the largest private school system among Protestant groups.

Should take desegregation lead

Parochial schools ought to maintain an open door to children of all races, delegates at the Missouri Synod meetings were told. Dr. Martin Koehneke, president of River Forest College; Dr. William A. Kraemer, synodical parish education official; and Dr. Louis Spitz, Concordia Seminary professor, reported on a study they had completed of desegregation problems in the denomination's parochial schools.

Churches trying to keep segregated schools would be "stigmatized as non-Christian groups in the American mind," they warned. Churches should beware of agitators on both sides of the racial issue, Dr. Koehneke said, and should avoid plunging into hasty action that might cause "confusing situations." He suggested that church schools should publicly declare their sympathy with desegregation, then adopt an "open-door" policy.

Divorce law hearing held

Now that blood tests before marriage have become common, the next step ought to be a psychiatric test for people who propose to tie the knot, one witness told a New York State legislative committee at a hearing on marriage and family laws early this month.

The hearing, conducted by Assemblywoman Janet Hill Gordon, was authorized following charges that New York's law, which permits divorce only on grounds of adultery, had led to numerous cases of fraud and collusion and to an "annulment racket."

DEVOTIONS IN AIRCRAFT PLANT

Employees at engine overhaul shop of Capital Airlines near Washington Airport hold daily devotional meeting during their lunch hour with guest speakers.

Roman Catholic spokesmen opposed liberalization of the present law, but Charles J. Tobin, secretary of the state Catholic Welfare Committee, said his organization would submit suggestions about specific changes. Many witnesses called the state law inadequate, advocated changes that would require family counseling before divorce and marriage training courses in high schools.

U.S. gets official motto

A bill making "In God We Trust" the official motto of the United States was signed by President Eisenhower this month. The phrase has been used on U.S. coins since 1865, will soon also appear on currency. It is also used on some postage stamps.

Sen. Joseph O'Mahoney, sponsor of the Senate action on the motto, said, "It will be of great spiritual and psychological value to have a clearly designated national motto of inspirational quality in plain, popular, accepted English." He pointed out that "E pluribus unum" is the unofficial motto of the country, but that few people know what it means.

Another new slogan went into circulation this month as the result of congressional action. "Pray for Peace" cancellation dies were put into use at 50 of the nation's major post offices on Aug. 1, Postmaster General Arthur E. Summerfield announced. As soon as possible, all first and second class post offices in the U.S. will be furnished with the dies, which will be used to stamp all first-class mail, Mr. Summerfield said.

Plane spots church sites

Presbyterian mission officials in Indiana were having trouble in locating suitable sites for new congregations in the Indianapolis suburbs. Winding roads and dead-end streets in new housing developments made it difficult for mission committees to find or appraise suggested plots.

Dr. Roy E. Mueller, head of Indiana's Presbyterian home mission committee, came up with a unique idea. He and the Rev. Clifford G. Croxford, who had been a World War II Air Force photographer before entering the ministry, hired a private plane. With Dr. Mueller directing the pilot and Mr. Croxford snapping photographs, the clergymen swooped over the rooftops of suburban developments.

A few hours in the air garnered enough photographs to put together a topographical map to aid the home mission committee in picking sites for proposed churches. The pair plan a similar survey for the Indiana Council of Churches in an area along the Ohio River where there has been recent industrial expansion. National mission officials of the Presbyterian Church have expressed interest in adapting the technique for use in other parts of the country.

WASHINGTON

By ROBERT VAN DEUSEN

ALIEN PROPERTY

A SENATE COMMITTEE has taken an important step toward returning to former owners the property of Germans and Japanese seized by the U.S. during World War II. A bill was approved by the Senate Judiciary Committee authorizing the repayment of vested foreign assets, which are estimated to amount to some $500 million. In the rush to adjourn, neither the Senate nor the House acted on the bill. But when the 85th Congress convenes, the committee report may lead to further action.

The question of the return of alien property has been controversial. Part of the seized assets consisted of personal bank accounts, stocks, bonds, and bequests held by individual Germans or Japanese. A much larger part consisted of corporate investments.

These industries have been run under American management since their seizure, and have in some cases greatly increased in value. American financial interests have protested strongly against their restoration to their former owners.

The State Department last year made a compromise proposal for partial return, setting a limit of $10,000 on each claim for reimbursement. In effect, this would clear up thousands of small individual claims, but would leave unsettled the questions of vested industries.

During his visit to Washington, Chancellor Adenauer pressed for a change in American policy to include all assets, since there was increasing clamor in West Germany over U.S. confiscation of German property. But he could not get Mr. Dulles to change his recommendation.

Adenauer also talked with Senator Olin Johnston, chairman of a Senate subcommittee studying the problem. Johnston had been holding public hearings to get both sides of the question. He drafted a proposed bill for full return approved by the Judiciary Committee late in July.

Provisions

THE JOHNSTON BILL linked the return of alien property with the settlement of war damage claims by Americans against Germany and Japan. Instead of using the vested property to pay American war claims, which was the original intention, the bill provided for the payment of both sets of claims from a common source: funds being paid to the U.S. by West Germany and Japan in return for postwar economic assistance.

The committee report based its recommendation for full return on two principles: 1) sanctity of private property; and 2) mutual self-interest. It argued that traditional American respect for private property should rule out the principle of confiscation, and that no dollar limit should be set on the return of assets. With American money being invested in all parts of the world, the right of permanent seizure would be a dangerous doctrine which could be used against American investors.

The factor of mutual self-interest arises from the changed international situation. With West Germany and Japan needed as allies and friends, it would seem foolish to jeopardize good relations with them by a policy of confiscation born in wartime. The historic American policy of postwar restoration of property seems wise as well as right at this time.

Canadian Affairs

INCOME TAX EXEMPTIONS

A GAME of hide-and-seek is constantly going on between the Canadian taxpayer (who takes full advantage of all exemptions in the income tax law) and the government (which seeks to find and plug as many loopholes as possible). Latest to be found and "tagged out" are professors at theological schools. They will no longer get the exemption for house allowance which most of their fellow clergymen enjoy.

An amendment to the income tax act, passed by the House of Commons in August, specifies that deductions for house allowance shall apply "where a taxpayer is a member of the clergy or of a religious order or a regular minister of a religious denomination, and is in charge of or ministering to a diocese, parish, or congregation, or engaged exclusively in full-time administrative service by appointment of a religious order or religious denomination."

In introducing the amendment, the minister of finance indicated that the government had thought that "only those clergymen who were actively engaged as being in charge of a church or a parish and conducting services accordingly were entitled to the deduction."

LAST YEAR, HOWEVER, the appeal of an ordained minister who served on the faculty of a Toronto theological college, whose claim for a deduction had been refused, was upheld. The appeal board ruled that, since he had to be a minister to hold his teaching post, he was entitled to the deductions, even though he had no parish duties. This left the way open for similar claims by clergymen holding teaching or administrative posts, and led to the drafting of the amendment.

The amendment, as originally introduced, included only those in charge of a parish. By the time it reached the floor of the House it had been broadened to include those "engaged in full-time administrative service." But professors and ministers otherwise employed would not be eligible for the deduction.

A STRONG PLEA for the extension of the amendment to include clergymen serving in theological schools was made by several members of parliament. One quoted a letter written to the prime minister by the vice-chancellor of Trinity College (Anglican), Toronto.

"Theological professors are in a peculiar position among the clergy. While they in general receive a slightly higher cash salary than most of the parochial clergy, they do not receive free living accommodation nor do they receive the revenue from fees and Christmas offerings which most parochial clergy enjoy . . . Moreover, they are frequently engaged in work of a parochial nature . . . and their houses and quarters are in frequent use for pastoral care of the students whom they teach . . .

"I know that you personally and your government are concerned about the plight of our institutions of higher education. Among such institutions our theological colleges can least afford to pay adequate salaries. Such small relief, therefore, as the present exemption provides means a very great deal to those who are responsible for the spiritual leaders of the future."

The minister of finance was in no mood, however, for further exemptions. If he were to grant privileges to some professors, he could find no "sound distinction" for not including all professors.

—NORMAN BERNER

CONVENTION QUESTIONS

AMONG a dozen questions likely to rouse vigorous debate at the United Lutheran Church convention in Harrisburg in October is a series of statements on "Marriage and Family Life." Points on which a difference of opinion may be expected are whether the church approves remarriage of divorced persons and whether it sanctions "planned parenthood"

Till Death Us Do Part?

A DEEP CONCERN of all churches is that marriages shall be stable and successful, and that families shall stay together. The increasing number of divorces and broken homes is of intense concern to the churches.

The problem of divorce is especially acute for the church because most people come to ministers to be married. Shall a minister be authorized to solemnize marriages of people who have been divorced? Some churches—the Roman Catholic in particular—have strict rules against marriage of divorcees.

UNITED LUTHERANS have debated this question for a generation. There was an agency in the church in the 1920s named the Committee on Moral and Social Welfare. Thirty years ago it brought a report on remarriage of divorced persons to the United Lutheran Church convention which was so hotly debated that a motion was passed that the report be stricken from the convention minutes.

Two years later (1928) the committee presented a similar report to the ULC convention which, after debate, was returned to committee for study. It came up again in 1930, and was adopted.

The question discussed in those days was how far the Bible goes in allowing divorce. It was agreed that adultery is a biblical justification for divorce, and the debate was on whether "malicious desertion" is also a justification. The biblical statement featured in the argument was Paul's in I Corinthians 7:12-16 —"If the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound."

ACTION OF THE 1930 convention was to endorse this rule: "With respect to the remarriage of divorced persons, the United Lutheran Church recommends to its constituent synods that they insist that their pastors abide by the rule that only the innocent party to a divorce which has been granted on scriptural grounds can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce shall have been granted."

Since 1930 the number of divorces has kept on increasing, and some church members who are divorced come to pas-

tors for remarriage. A new study of the church's attitude on marriage and divorce began in 1951, directed by the ULC's Board of Social Missions. A "Commission on Marriage and Divorce" is bringing to the 1956 convention a statement entitled "A Study of Marriage and Family Life"—more than 7,500 words in length—which was condensed in THE LUTHERAN of Nov. 30 and Dec. 7, 1955.

THE NEW STATEMENT disposes of the whole question of whether there is an "innocent" and a "guilty" party in a divorce, and maintains that both are guilty. Even the church is said to be involved in this guilt. The rule on one year of waiting after a divorce is also abandoned. If an individual recognizes and repents his share of guilt in a divorce, and has learned the Christian meaning of marriage, it is supposed that clergymen may properly solemnize a remarriage.

Also in the statement—for the first time in the United Lutheran Church—is a defense of "planned parenthood," stating that control of conception is not in itself improper. "By freeing the wife and mother from the fear of too frequent pregnancy and by limiting the number of children in accordance with the ability of the family to rear and nurture their children properly, conception control may contribute positively to the well-being of the family."

The lengthy study will be presented to the 1956 convention as an explanation of 13 statements summarizing the study, and these will be offered to the convention for adoption. The 13 statements are:

1. MARRIAGE is that order of creation given by God in love which binds one man and one woman in a life-long union of the most intimate fellowship of body and life. This one-flesh relation, when properly based on fidelity and love, serves as a witness to God's grace and leads man and wife into service one of the other. In their marriage man and wife are responsible to God for keeping their vows and must depend upon his love and mercy to fulfill them.

2. GOD has established the sexual relation for the purpose of bringing man and wife into full unity so that they may enrich and be a blessing to each other. Such oneness, depending upon life-long fidelity between the marriage partners and loving service one of the other, is the essential characteristic of marriage. Marriage should only be consummated in love with the intention of maintaining a permanent and responsible relation. Continence outside of marriage and fidelity within marriage are binding on all.

3. PROCREATION is a gift inherent in the sex relation. In children the one-flesh idea finds embodiment. Children bring great joy to marriage and reveal how God permits men to share in his continuing creation. Married couples should seek to fulfill their responsibilities in marriage by conceiving and nurturing their children in the light of Christian faith.

4. PARENTS are called to exercise the power of procreation responsibly before God. This implies planning their parenthood in accordance with their ability to provide for their children and carefully nurture them in fullness of Christian faith and life. The health and welfare of the mother-wife should be a major concern in such decisions. Irresponsible conception of children up to the limit of biological capacity and selfish limitation of the number of children are equally detrimental. Choice as to means of conception control should be made upon professional medical advice.

5. MARRIAGE, as ordained by God,

is a life-long indissoluble union consummated through consent and coitus. Any breaking of the marriage bond involves sin and suffering. Forgiveness and reconciliation are encumbent upon all within marriage, and especially upon Christians. The church should extend its counseling services in an effort to maintain and strengthen families when they face difficulties threatening their unity.

6. WHERE marriage failure and divorce occur among Christian people, the church should recognize its involvement in the failure and seek to lead all concerned to repentence and forgiveness. If it proves impossible or unwise in the light of Christian love and concern for the welfare of all involved to reconstitute the marriage, then the church should continue, insofar as possible, to minister to each person involved.

If the question of the remarriage of a divorced person arises, pastors and congregations of The United Lutheran Church in America should make their decisions on the particular circumstances in each case, being guided by the following considerations:

a. WHILE it is the Christian view that marriage is a life-long, indissoluble union and that divorce and remarriage do violate God's order, nevertheless, God in his love does accept the sinner and deals with him according to his need. The church has recognized that marriage may be a remedy for sin and has seen in such Bible passages as Matthew 5:31; 19:9 and I Corinthians 7:15 the possibility of remarriage, but it also knows that the final basis of decision is loving concern for man in his actual situation.

b. THE DIVORCED person seeking remarriage must recognize his responsibility in the breakup of the former marriage. He must give evidence of repentence and have made an effort to overcome his limitations and failures. He must have forgiven his partner in the first marriage, and must fulfill his obligations to those involved in his former marriage.

c. THE DIVORCED person must give evidence of his Christian faith by his witness in the church and must have received adequate counsel and training in preparation for marriage. He must be prepared to undertake the full responsibilities of marriage in dependence upon God.

7. THE CHURCH should provide opportunities for its pastors and lay leaders to prepare themselves to meet their responsibilities in ministering to families and young people contemplating marriage. This involves seminary training, in-service training opportunities, college courses, and special courses and institutes for lay leaders. Study material based on the view of marriage set forth in this document should be provided.

8. CONGREGATIONS should provide opportunities for study courses and other activities in preparation for marriage. Help should be given through activities strengthening and enriching the life of existing family groups. Each pastor should require regular counseling periods with couples before marriage. In part this may be done with groups, but private and individual conferences should also be required.

9. CONGREGATIONS and youth auxiliary student groups of the church should continue to carry on educational programs regarding the special problems in mixed marriages. The inevitable compromise or denial of the evangelical faith, and the social and cultural problems usually accompanying such marriages, should be thoroughly explained.

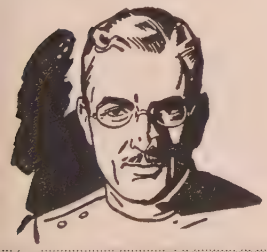
10. THE WEDDING service is a serv-

ice of the church in which the atmosphere of reverence and worship should be maintained. The prescribed service of the church should be used and only such activities as are in conformity with the Christian view of marriage and in keeping with a service of worship should be permitted.

11. THE HOME as the best channel for Christian nurture, education, and evangelization should receive renewed emphasis by all agencies of the church. Baptism, as God's act of accepting the child into the church in response to which parents have far-reaching responsibilities, should receive its proper stress in Christian teaching and practice. In preparation for baptism, parents should receive special counsel and instruction as to their duties and opportunities in the rearing of their children. The church should prepare and encourage the use of materials to stimulate and help parents in their task of Christian nurture.

12. IN ORDER to develop the highest standards of pastoral practice regarding marriage and family life, conferences of pastors for discussion and clarification of the pastoral practices envisaged in this study should be held.

13. CHRISTIAN citizens should seek the enactment of uniform and constructive marriage and divorce laws. Such laws should encourage the procedures of adjustment and reconciliation rather than adversary litigation. In order to implement such procedures, the establishment of family courts should be encouraged.



THIS IS REAL FAITH HEALING

Miracles happen every day as skilled surgeons do amazing operations, and as mothers pray that God will guide them

AN UNCERTAIN SMILE touched the lips of 11-year-old Charles Kolton as he was lifted onto the operating table.

It was almost as if he were saying to the doctors and nurses hovering over him: "It's up to you now. Do your best, won't you?"

Sensing the boy's thought, a nurse took his limp hand in hers and said:

"Take it easy, son. You'll be all right."

Charles nodded his head slowly. Only the look of fright in his large brown eyes told of the tenseness that had been building up within him.

A moment later the mask was adjusted over the boy's face. After two or three deep breaths, his whole body relaxed.

EVERYTHING WAS in readiness for the operation: an operation that was to tip

By WILLIAM DINWOODIE

the scales of life and death for the patient on the table.

No one was more keenly aware of the importance of the hour than the two heart surgeons on either side of the table. Dr. Melvin M. Reydman and Dr. Morris Fier had been called into the case when it became apparent that only a delicate operation could spare Charles' life.

Physicians in the boy's home town of Clinton, Ohio, first discovered an apparent defect inside his heart. When he was taken to specialists in Cleveland, it was found surgery would be needed to repair a hole in the wall of the vital organ and release a bar of muscle that had grown abnormally.

Two things were necessary, they decided: use of a lung heart that would keep pumping blood—filled with life-giving oxygen—to the brain over an extended period of time and a new potassium technique, developed at Cleveland Clinic, that would keep the heart motionless and dry of blood.

CUTTING THROUGH the rib wall, Dr. Reydman laid back the limp flesh and bone as you'd push back the hood of an automobile, and exposed the rapid-beating heart. Attaching tubes from the artificial lung heart to the arteries and injecting the potassium directly into the boy's heart were carried through promptly.

The next few minutes would be the important ones. As the surgeon began to work on the outer covering of the heart, the lights above picked out the tiny drops of perspiration on the exposed parts of his face and the flash of instruments in his nimble fingers. The silence was broken only by Dr. Reydman's terse orders to his aides.

With the opening of the heart, a brief nod of satisfaction passed between the chief surgeon and his associate, Dr. Fier. The heart was not only inert: it was free of blood. The potassium injection had proved its worth.

For twenty-one minutes, while Dr. Reydman patiently worked in repairing the damage, Charles' heart was stopped. The artificial heart-lung continued to operate for twenty-nine minutes. The entire operation took a little over two hours.

WHEN THE LAST INCISION had been closed, Dr. Reydman and Dr. Fier walked slowly into the anteroom where nurses helped them out of their smocks. When they removed their masks, their faces were tense. Each looked as if he would welcome a few moments of quiet rest.

But Dr. Reydman's work was not yet done. He must meet with the boy's mother. Mrs. Kolton was standing in the doorway of the waiting room when the surgeon appeared. Seeing the look of anxiety in her eyes, no one could doubt that each minute of the operation had limped along like so many hours to her.

"Is—is everything all right?" she asked.

"I believe so," Dr. Reydman said. "Charles appears to have come through the operation well. We'll know of the final result in a few days."

"When can I see my boy?"

"Nurse will tell you," the surgeon replied. "Why don't you try to rest yourself now?"

"Rest?" Mrs. Kolton shook her head slowly. "I've been praying through the operation. I can't stop now."

THE NEXT FEW DAYS were anxious ones for the mother. She first seemed reassured when her son asked for his dinner. When she came to his room and found him sitting up in bed, she was overjoyed.

"I really feel as if I'd witnessed a modern miracle," Mrs. Kolton said.

She had.

A Congregation Was Confirmed

FORTY-FIVE-MINUTE LESSONS WERE GIVEN EVERY SUNDAY

Everybody in a Boston congregation was instructed in the Catechism and came into the Lutheran Church together. Now the problem is how to persuade white people to join a church which is so far all-Negro

By PAUL E. VALENTINER

As one of the responsibilities of his ministry, a Lutheran pastor instructs and prepares for church membership those who desire to be confirmed. The Rev. Arne Unhjem of Roxbury, Mass., went most of his fellow-pastors one better. He instructed and confirmed a whole congregation.

As a result, All Saints Evangelical Lutheran Church, Boston, was received as a congregation of the United Lutheran Synod of New York and New England at its convention this year.

An all-Negro congregation, the group had originally separated from the African Methodist Church and established itself as an independent church. After considerable deliberation the members and their pastor, the Rev. Vernon E. Carter, determined they would like to be Lutheran.

When the National Council of Churches met in Boston two years ago, Pastor Carter approached representatives of the ULCA and discussed the possibility of bringing the group under the Lutheran banner.

In mid-December 1954 Dr. Eugene Kreider, superintendent of home missions for the New York Synod, summoned the Rev. Mr. Unhjem, pastor of St. Mark's congregation in Boston's suburban Roxbury, to New York and requested him to investigate the situation.

"It was a rather unusual assignment and frankly I didn't expect much," Pastor Unhjem said in recalling the New York visit. "But immediately after Christmas I set about gathering information.

"I visited some members of the congregation and was impressed with their sincerity and devotion," he said. "I interviewed Pastor Carter and found him intelligent and well-educated. While the members knew little about the Lutheran church, Pastor Carter had become deeply interested in Lutheran doctrine when he studied at Drew Seminary, and members of the congregation respected his leadership."

When Pastor Unhjem's report reached the home mission office early in 1955, Dr. Kreider went to Boston for further investigation. He too was impressed by the possibilities, and the decision to begin formal negotiations was soon official.

"The first task was to explain the Lutheran church to the congregation," Pastor Unhjem continued. "The group worshiped in temporary quarters not far from

LEADERS IN THE BOSTON EXPERIMENT
Pastor Unhjem, Pastor and Mrs. Carter, Mr. John Raynor

St. Mark's. For several Sundays I deserted my post at the door of our church, where I normally greeted our own members after the service, and rushed over to meet with Pastor Carter and his group at the conclusion of their service.

"His members didn't seem to mind the extra half-hour in church on Sunday morning and they listened with interest to my little talks on the Lutheran church," Pastor Unhjem recalled. "The questions they asked indicated clearly that they wanted to know what they were doing before they took a definite step. Perhaps they were most impressed by the vision of the large, world-wide fellowship of Lutherans embracing people of every culture and color, and by the Bible-centered evangelical emphasis of the Lutheran message."

In the meantime Dr. Kreider carried on the formal aspects of the negotiations, both with synodical authorities in New York and with the congregation in Boston. After several meetings with the church council and the congregation, the group unanimously voted to apply for membership in the synod.

"At this time the congregation was forced to vacate its rented quarters. The church council of St. Mark's invited them to use our building at one o'clock every Sunday afternoon," Pastor Unhjem explained. "I had been meeting with the organist and the choir of the group for some weeks to show them how the Common Service is conducted. When the congregation worshiped at St. Mark's for the first time on Palm Sunday, they used the Lutheran liturgy for the first time.

"Their first Lutheran service may not have been perfect in every respect," he said, "but it was an inspiring experience for me as I sat in the back pew. The rich voices of the choir and the enthusiasm of the whole group made up for minor imperfections.

"By now we had also begun the more formal instruction of the group. I met with the congregation for forty-five minutes every Sunday afternoon immediately following the service. We used Dr. William Horn's book, *Growth in Grace,* as the basis for our discussion and questions. As we went over Lutheran doctrine, point by point, many began to discover a new perspective of church membership. As one man put it, 'I have

attended religious meetings all my life, but for the first time I am beginning to see what it means to be a member of a church.' "

A major problem facing the congregation was securing a permanent church home. The group had raised a sizable building fund, but could not seem to find a suitable location on which to build. Then it was learned that a Missouri Synod congregation in Boston, whose church was well located for Pastor Carter's group, wanted to relocate in the suburbs and was interested in selling its property. After lengthy negotiations involving synodical officials, bank officials, and the councils of the two congregations, the property was secured, and the congregation moved into its own church home last summer.

"The first big event in the new church," Pastor Unhjem stated, "was the confirmation service. It was held on a hot Sunday afternoon in July. With many representatives from other Lutheran churches in the city present, the sanctuary was filled to capacity. At the proper moment more than a hundred men and

CHURCH COUNCIL INSTALLED IN THE NEW ALL SAINTS CHURCH

women came forward to the altar to confess their faith and to be confirmed as members of the Lutheran church.

"Shortly thereafter the congregation met with Dr. Kreider and formally organized as a mission congregation. They chose the name 'All Saints Evangelical Lutheran Church.' Perhaps the most amazing part of the story is that this happened only seven months after I first began to inquire about this unattached congregation," he said.

The next year was difficult for Pastor Carter. While he had a Bachelor of Divinity degree from Boston University's School of Theology, synod authorities felt that for the sake of his future service it would be desirable for him to study at a Lutheran seminary. So, in addition to his many pastoral duties, he made the round trip from Boston to Philadelphia each week to take graduate courses at the Philadelphia Seminary.

"Everyone agrees that All Saints Church has a most promising future in Boston," Pastor Unhjem added. "Pastor Carter, his family, and the members of his church have already enriched the Lutheran fellowship of this city in many ways. Their problems are the same as those faced by any city congregation.

"While others are concerned with integrating the Negro into white congregations, this group is heroically tackling the problem of integrating the white man into a Negro congregation. That's why they chose the name they did. With God's help they're going to make it mean much, both in Boston and in the United Lutheran Church."

An Indonesian Came to Dinner

By LUCILLE SCHMIDT

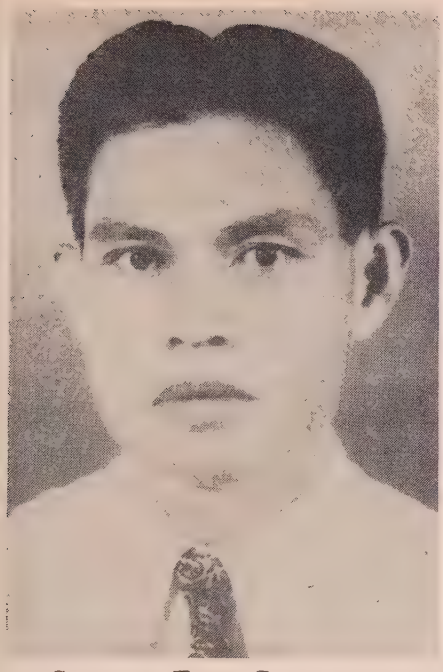
A man from the other side of the world told an Ohio family about the 500,000 Batak Lutherans, and learned about American churches

IT ISN'T OFTEN that we have a man from the other side of the world as guest at our dinner table in Columbus, Ohio. But it happened recently, and we are grateful.

It was the International Co-operation Administration of the U.S. State Department which gave some of us in America an opportunity to meet a fellow-Lutheran from the Batak peoples of Sumatra. He is Cassianus Tanda Panggabean, an official in the vigorous young Indonesian Republic, who was with us for Sunday dinner on one of my weekends home-from-college. Around the table we sat spellbound as he told of his land.

When he returned to his home in May, we felt sure he took back with him impressions of our American church and family life which will be worth telling his people about. This process of getting acquainted is a two-sided affair.

INDONESIA HAS BEEN to most of us in America a far-off, unbelievable place—several small islands with photogenic Balinese wandering around. It has been only recently that we have begun to re-



CASSIANUS TANDA PANGGABEAN
"We sat spellbound"

alize the strength and potentials of this giant, six-year-old republic.

Actually, Indonesia is composed of more than 3,000 islands stretched across a distance as great as from Boston to San Francisco and has a population of 79 million. Although there are some areas, particularly in the hilly portions of the country, which seem not far removed from the Stone Age, there are also modern cities in which one finds "all the conveniences of the United States except television!" Also impressive to us was the feeling of loyalty shown by Mr. Panggabean for his home island, Sumatra. It reminded us of the feeling a Texan has for his home state!

One reason for this loyalty to the Batak culture on Sumatra is the fact that in a country where 90 per cent of the people are Moslem and 7 per cent Hindus, Buddhists, or others, most of the 3 per cent who are Christians are Bataks. Christianity first came to Sumatra with some American Congregational missionaries. Their lives ended abruptly when they were eaten by cannibals!

Three years later, in 1862, a Lutheran named Ludwig Nommensen arrived and continued his missionary work for fifty years. He had read in a German newspaper of the deaths of the American missionaries and had volunteered to the Rhenish Missionary Society, feeling that it was in Indonesia that he could best serve God. And he escaped being eaten.

MR. PANGGABEAN'S home church in Djakarta affords a good example of the way in which God still guides his people. For years these people were unable to finance a church building of their own and were forced to hold services in any free place they could find. In 1955, however, a restaurant building was offered for sale (a rare event in this overcrowded country, where every unoccupied building soon houses several families).

Church officials were discouraged about raising sufficient funds. But an unexpected offer of a non-interest loan was received that provided the money for the purchase and repair of the building. With this help, the congregation was able to move into its new church for a service on July 10, 1955. Now members are working hard to secure an organ, a project particularly dear to the heart of Mr. Panggabean since he is the congregation's organist.

The Batak Church functions in a land much weakened by ten years of Japanese occupation, revolution, and civil war. Among problems of the new republic is economic instability. During the occupation, the Japanese forced destruction of coffee, tea, and rubber plantations which

had provided most of the country's income.

Now Indonesians are restoring the plantations, increasing rubber production and processing it more efficiently, growing tobacco, building modern laboratories, and taking advantage of the land's many natural resources—particularly oil.

Another problem of Indonesia is the political conflict natural in a country where there is a great disparity between rich and poor. In sharp contrast to life in the modern cities, there are villages where customs, occupations, and dress have not changed for centuries. Elephants, tigers, and snakes are common, and men hunt wild water-buffalo with old, muzzle-loading flintlocks. Here some of the natives wear no clothes, sleep under trees, and eat grubs and roots.

Rice is the staple food of the Indonesian. As one moves up the economic ladder, vegetables, dried fish, and meat are added to the diet. Because of the warm climate (Indonesia stretches across the equator) meat is not as necessary as it is in the middle latitudes.

Only the well-to-do can afford polished rice, for it is twice as expensive as brown rice. (The Panggabean family eats brown rice once a week with the same expression we wear when taking vitamin pills!) Indonesia is famous for its rich fruits.

One of the products of Indonesia about which most Americans have heard is Batik cloth. This many-colored fabric is dyed by protecting the areas where color is not wanted with a coating of wax or leaves before dipping the cloth in color. The wax is then removed by boiling and the fabric is ready to be recoated and redyed in another color. This process is repeated for each color. The patterns themselves are stylized; each has a name and has been used for generations.

It is in this setting that the Batak Christian Church with about a half-million members must live as a vigorous minority. Mr. Panggabean told us that one method used by the Christians during the revolution (when Indonesians struggled to gain their independence from Dutch rule) was simply to establish shops where they sold pork. This meat, absolutely forbidden to Moslems, was such an affront to the orthodox of that religion that they moved out of the neighborhood. Soon Christian churches came to stand where formerly there were only mosques!

These are the impressions we gained of Indonesia through talking with Mr. Panggabean. He also gained many of us and of America as a whole.

Indonesians, like many other foreigners, think of America as a fantastically rich and immoral country (Hollywood movies and widely published divorce news deserve the thanks for this impression), where there is a great deal of class consciousness. In an attempt to be "American" every Indonesian who has attained any status at all must be the owner of at least one gold Parker "51" pen.

While here, Mr. Panggabean found that most Americans are simple, common people with democratic attitudes. As for the Parker "51's," he remarked, "Here I am in the land of the Parker '51' and where are the gold pens?"

Until the past dozen years, Indonesian Lutherans have known practically nothing about the church in any other country except Germany. When Mr. Panggabean first looked for a Lutheran church to attend in Washington, D. C., he was astounded to find that there were many among which to choose. "And," he said, "it has been so in the other American cities I have visited."

Mr. Panggabean is an energetic and enthusiastic man. He attended a Dutch grammar school to obtain a western education, but his formal schooling ended when he finished a school comparable to our junior high. Since then, he has taught himself to play the organ (during the days of silent movies he provided the background music in a theater), and the violin. By his own study he received high school and college certificates, accreditation in economics, bookkeeping, and the Indonesian language.

During the Japanese occupation he was chosen to learn Japanese and, after one month's instruction, to teach it. "That," he recalls, "was not too pleasant —having the teacher only one month ahead of the pupils!" While in America he has learned to speak very good English simply "by listening to the way in which you Americans use words."

TODAY MR. PANGGABEAN is the superintendent of all the business high schools of Indonesia and teaches in the Business College of Djakarta. (High schools are classified according to the field of instruction presented, as for example: home economics or college preparatory.) He came to the United States to study the American system of education. He hopes, on his return, to change the emphasis in Indonesian schools from the highly theoretical method learned from the Dutch to the practical-application method of America.

One of Mr. Panggabean's duties has been to help form the new Indonesian language, with special emphasis on creating a vocabulary for business administration. There are at present some two hundred languages in use in the country, some only oral and some with written forms. There is actually more similarity between English and German than between two of these dialects!

A language with a Malayan base has slowly been coming into use, but it has developed few intricacies of expression. Soon, it is hoped, this new Indonesian language will be a bond to draw people on the various islands closer together.

With his enthusiasm for the growth of Indonesia and his curiosity about America and American ways, Mr. Panggabean is a wonderful representative from the Batak Church to American Lutherans. After meeting him, one is ready to agree wholeheartedly with the comment made in a letter written by his home congregation to a congregation in Columbus, Ohio:

"What a wonderful feeling indeed that you and we here, although living on almost exactly the opposite sides of the globe, speaking an entirely different tongue and of a totally different race, yet have a strong spiritual relationship to each other. Yes, despite all these seemingly unbridgeable differences we are all children of one and the same Father, our heavenly Father!"

A THREE-YEAR-OLD boy's daddy was getting ready to go to the Central States Synod meeting. During conversation concerning the meeting, his mother asked him if he remembered who the president of the synod is.

He answered: "Oh, yes. Dr. Fry."

She told him: "No, it's Dr. Zeidler. Dr. Fry is president of the whole Lutheran Church in the United States."

The boy asked: "What happened to George Washington?" A. W.

A HALF-MILLION PEOPLE CAME TO THIS CHURCH MEETING

Freedom through Faith

GERMANS DEMONSTRATE THAT ALTHOUGH THEY ARE DIVIDED POLITICALLY THEIR CHRISTIAN FAITH HOLDS THEM TOGETHER

HALF A MILLION people listened intently as the voice of Bishop Otto Dibelius, head of the Evangelical Church in Germany, came over the loudspeakers. The bishop stood on the platform under a 120-foot steel cross erected in one of the main squares of Frankfurt-am-Main. Surrounding the speakers' platform, in a semicircle that stretched for a quarter-mile radius, were visitors to the annual German *Kirchentag*, the giant Protestant church rally.

An overpowering roar went up from a half-million throats as the bishop finished. He had been reading a simple, unemotional message. It was a resolution adopted at a recent meeting of the Central Committee of the World Council of Churches, calling for "freedom of information, of travel, and of education."

FREEDOM was really the theme of this year's *Kirchentag*. Officially the theme was "Be reconciled with God." But with 25,000 visitors present from the East Zone—separated from the rest of Germany by the Iron Curtain—the desire for German unity under a free regime had become dominant in the minds of many.

Dr. Reinhold von Thadden-Trieglaff, founder and president of the movement, told those massed in the square that their presence was a fine example of "genuine all-German and ecumenical community." He said that discussion held during the conference had proved "how much Germans suffer under the country's division."

Dr. von Thadden added a warning that too much reliance could not be placed upon DEKT (*Deutsche Evangelische Kirchentag*) to "master the political difficulties others have so far failed to overcome." He said, however, that "what we can do is witness for God in whose hands lies the past, the present, and the future."

THE GERMAN CHURCH RALLY was started in 1949 as a layman's project. Gathering throngs of German Protestants together for a period of study and discussion, it aimed to inspire a livelier faith and more consistent application of Christian principles to daily life. With the German people and the German churches divided by the war-born Iron Curtain of barbed wire and political separation, the opportunity for Christians to meet under one banner proved an event of great national importance.

Previous rallies had been held in Essen, Berlin, Stuttgart, Hamburg, Leipzig. The Leipzig meeting in 1954 took place on Communist territory.

Attendances at the rallies are usually estimated at about a half-million. Since many townspeople participate, no accurate count can be kept. Visitors looking over the sea of humanity that crowd the great public meetings are simply awed by the number present. A congregation of even a thousand people is impressive. To hear hundreds of thousands of voices sounding forth in famous hymns is a never-to-be-forgotten event.

PROBABLY THE MOST dramatic event of this year's rally, Aug. 8-12, took place during the course of a workshop-panel discussion on "People and Politics" when an unidentified East German workman arose to challenge statements by high East German officials who were present.

Background for the incident lay in a press interview granted by Dr. Johannes Dieckmann, president of the East German parliament, who attended some of the sessions. Dieckmann was quoted by the Hamburg daily *Die Welt* as saying that reunification of Germany was possible, that the East German constitution did not outlaw free elections, and that the latter are "less a matter of basic policy than of timing."

As Dr. Otto Nuschke, deputy premier of the East German state, stood on the platform waiting to address the discussion group, the workman arose in the rear of the hall. He pointed to the East German official and demanded to be heard. "There are no free elections in East Germany," he shouted. "If what Dieckmann said about free elections is true, why have not the people of East Germany been told so, and why is his statement not published in the eastern press? I ask you, Brother Nuschke, to see to it that the complete text of Herr Dieckmann's interview is published in the Soviet Zone press and that we are allowed to discuss it in our churches."

Although the chairman banged his

gavel, the speaker would not be silenced. "At home we are not permitted to speak our opinions," he declared. "But here we want to tell representatives of our government who are present that East Germans have quite a different concept of free elections and democracy than those we are taught in the Soviet Zone."

The 15,000 persons participating in the workshop applauded the workman. The discussion leader vainly pleaded that "political discussion" had no place in the meeting. But before calm was restored, numerous persons had taken up the chant, "We ask to be allowed to say what burdens our hearts."

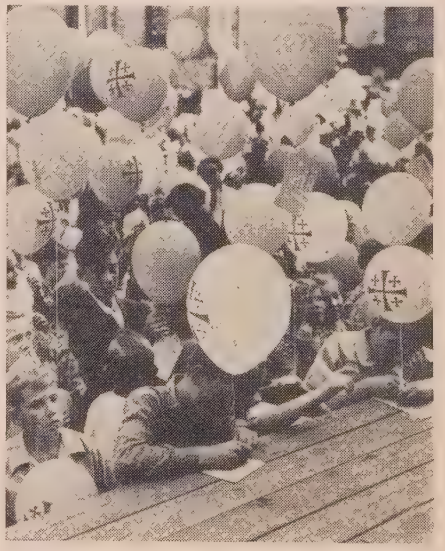
HERR NUSCHKE finally got around to making his address, in which he did not refer to the disturbance or the questions raised in it. He spoke about the East German government's contributions to the church, both for church reconstruction and for the subsidizing of students in theological seminaries.

At a press conference later, he told newsmen that "one can approve the East German government's policies, even as a Christian." He added that Christians ought to co-operate fully with the East Zone government because "Christianity harmonizes better with socialism than with capitalism."

Neither Dieckmann nor Nuschke came to the rally in official capacities. Dieckmann left before the end of the sessions after criticizing *Kirchentag* officials for keeping East and West German government officials from fraternizing at the gathering. Nuschke also wanted to leave after the disturbance, but was prevailed upon to stay for the closing rally.

RELIGIOUS SERVICES and discussions played a prominent part in each day's program. Daily services were held and daily Bible discussion was led by Dr. Martin Niemoeller, president of the Church of Hesse-Nassau. Preaching at the opening service, Dr. Niemoeller urged that in addition to being reconciled with God, Christians need to be reconciled with one another. He pleaded for compromise that might bring about peaceful unification of the German people.

A SUMMARY of the workshop findings urged that Christians "increase their responsible participation in public life." It stressed the responsibility of Christians to observe rules of safety on roads and highways and endorsed women leaving home to go to work if such employment is necessary to keep the family going.



BALLOONS AT CHURCH RALLY

Marked with the Kirchentag cross, the balloons would drift into East Germany

The question of reviving private confessions created great interest. A deaconess from the Soviet Zone said this form of pastoral care is especially needed in East Germany, "where many people

are forced to lie and sin—against their will."

Facilities for hearing confessions from persons attending the congress had been provided by *Kirchentag* planners, but they proved inadequate to meet the great demand shown by participants. Long lines queued up before the rooms in which pastors listened to private confessions and offered absolution.

THROUGHOUT THE RALLY, cultural events such as films, exhibits, concerts and theater performances added luster to the city's life and attracted wide participation from those attending.

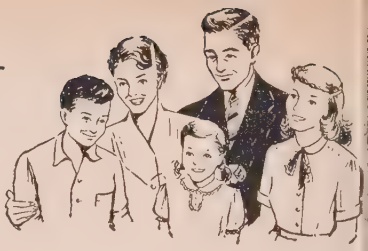
Motion pictures became a part of the *Kirchentag* as Frankfurt theaters showed films which had been selected by German Protestant agencies as the "picture of the month." It was estimated that at least half those attending saw at least one of the films. Among those shown were *Martin Luther, East of Eden, Mandy, High Noon, Marty,* and *Heaven Without Stars.* Pageants and plays also were presented. Notable among the latter was a musical jazz operetta given by a youth group from a Bremen church. It was called *Hallelujah, Billy* and had as its setting the slums of New York's East Harlem.

An art exhibition, "From Duerer to Dali," also attracted wide notice. Presented by the Hesse-Nassau Church, it showed about 50 pictures especially suited for Protestant homes. The group was divided into three parts, presenting equally "Old Masters," "Painters of the 18th Century" and "Modern Painters." In the latter group were pictures by Salvador Dali, Lionel Feininger, Klee, van Gogh and others.

WITH SUCH HUGE CROWDS descending on the otherwise orderly city of Frankfurt, there were bound to be some discomfiting incidents. Chief complaint was about the profiteering of Frankfurt merchants. According to one newspaper they must have thought that visitors to the *Kirchentag* were "rich uncles with bulging wallets." Price of a cup of coffee skyrocketed from a normal 40 pfennigs (10 cents) for a "good cup" to 70 pfennigs for something "diluted." A small piece of bologna with a spoonful of potato salad cost 45 cents.

Those attending the sessions heard speakers stress that "the misfortune of Germany's divisions must not blind us to other people's distress." After a statement at the closing rally about the hunger of a half-billion underprivileged people in the world, several hundred deaconesses circulated through the crowd collecting offerings for needy people abroad. At a women's rally, attended by 30,000, an offering was taken up to be turned over to Queen Frederika of Greece to aid distressed Christians in her country.

Americans figured prominently in one ceremony, when Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, was awarded an honorary doctorate from the faculty of the University of Goettingen for his work on behalf of the ecumenical movement. Dr. Fry is chairman of the Central Committee of the World Council of Churches, and vice president of the Lutheran World Federation. Taking part in the ceremonies honoring the American churchman were Bishop Hanns Lilje, president of the Lutheran World Federation; Dr. W. A. Visser 't Hooft, executive secretary of the World Council; Bishop Dibelius; Dr. Otto Weber of the Goettingen faculty; Bishop William F. Martin, U.S. Methodist from Texas; Dr. Robert S. Bilheimer, head of the World Council's study department; Dr. Niemoeller, Dr. Adolf Wischmann, and Bishop Moritz Mitzenheim.



QUALITY

KAREN AND I have been sewing like mad. Thanks to her "Home Ec." at school she's quite good. The zipper she put in her blue skirt looks positively professional.

"My goodness," she laughed, "you sound as though it were hard! How did you ever make all those clothes for us when we were little?"

"I like to do the things with all the little-girl finishings. Will I ever forget the cowboy shirt I made for Pete! Once was enough for me."

"All you have to do is follow the patterns. But I guess it is a lot different from when you were learning."

SHE MADE ME sound like an elderly relative of Methuselah, but remembering my own youthful idea of the antiquity of most adults, I laughed. "We hadn't as many gadgets, but the general principles were the same. Part of the difference lies in the fact that in those days most girls were taught at home just as the problem happened to come up, instead of learning in school where you have to learn all sorts of sewing."

Karen whirred away with the machine for a while. When she paused she said questioningly, "Wasn't school an awful bore when it was all books and no other stuff?"

I thought back for a minute, trying to answer honestly. School is one of the most important things on her horizon.

"I DON'T THINK I lived in the time when school was 'just books.' Teachers are human, so we had good ones and poor ones. Some made us pass tests on all the facts in a textbook and it didn't matter to them whether we remembered anything afterward or not. Those were the poor ones."

"Miss Finch!" Karen nodded.

Since Miss Finch was now part of the past, I could agree. "Just like Miss Finch. The only place she feels at home is in a classroom with the book open to the same problems she taught last year. It isn't her fault. That's how she's grown up and no one has ever jolted her out of her rut."

"We tried!" Karen grinned. "I never told you some of the things we did in that class! You'd have shot me behind the garage before dawn!"

"Probably! And not for Miss Finch's sake. There are people like that in the world. If you can't help them, you have to get along with them."

"But even the good ones had mostly dry subjects, didn't they?"

"Depends on what you mean by 'dry.' A good teacher can bring life into almost any subject. Take geometry. I had one geometry teacher who showed us how thinking through a geometry problem was like thinking through a lot of the other problems we come up against. Funny how often she comes into my thoughts when I'm praying."

I HESITATED, wondering whether Karen would know what I meant. Deciding to chance it, I plunged on, "It's almost as though God were saying, 'I will help you

where you need help, but you must define your own problem and at least try to find the solution.' "

Karen snapped a thread with a flourish. "I guess that's what we did when we decided to buy the material and make my clothes for fall. Although I guess God didn't come into it very much."

"Don't you think so?"

"How could he? What difference does it make to God what I buy with my clothes money?" The machine was full speed ahead now. I could hardly have shouted an answer above the noise if I had had one handy.

A LOT OF THINGS about God and our daily life are stuck away so deep inside me that I have trouble bringing them out when I need them. I hardly know where some of my convictions come from, yet there they are—some of them as hard and firm as rock, others flexible yet sure as metal springs. And then there's all the haze of "perhapses" that may be true or may not—the things I leave to God's mercy.

The "bong" of the living-room clock followed by Pete's "Hey, Mom! Where are you?" reminded me that I'd better get out stuff for our lunch quickly. Dan was coming home today and he'd be as hungry as the children.

"Coming, Pete! Is Susie with you?"

"She's down the street, but I didn't see Donna."

"Donna's visiting her grandmother today. Call Susie, will you?" I shooed him out and opened the refrigerator.

BY THE TIME Dan arrived and all the family had washed up, I had the makings of some pretty wonderful sandwiches on the table.

"Put the milk in a big pitcher," begged Pete. "Then it will be just like camp!"

"Except that at camp you all tried to see who could guzzle the most. There's a limit here."

"Milk's good for you," explained Susie, as though Dan might not be aware of the fact.

"But no one needs three or four glasses at a meal."

"Oh, well," Pete didn't really care. He began piling up a sandwich that would stretch his jaws to the breaking point.

LATER, WHILE the children cleared away, Dan and I moved into the living-room for the few minutes before he had to go back to work. "I'm lucky," he remarked, "to be able to get home for lunch sometimes. Do you realize how few of the men can do that?"

"Maybe that's why a lot of families get so out of touch."

"Sounds as though you've been thinking! Dangerous business, you know."

"Well, I have. Karen asked me a question this morning while we were sewing and I've been kicking it around inside my head ever since. I've been trying to figure out why I am so sure God cares whether I'm a good homemaker or not."

"Well, I care. Just let me catch you getting any lazy ideas and I'll beat you!"

"Oh, hush! I'm serious. Do I get it from the Bible? I can think of examples, but I can also think about Mary and Martha, and Martha got the wrong end of that argument."

Dan caught my mood and sobered to match it. "O.K. I was kidding about beating you. But not about caring how we live. Living as a Christian family doesn't only mean going to church and saying prayers. The quality of our life is important. Don't ask me how I know, but I'm as sure as you are that the life we live together and with our neighbors matters to God as much as it does to us. Is that serious enough, Mrs. M?"

WORSHIP NOTEBOOK

GOD TAKES all our sins seriously. They cut us off from loving companionship with Him. He is eager and ready to forgive every sin, great or small. He wants us to repent and seek forgiveness.

This is the reason we greatly reverence the Holy Communion. When we receive communion, acknowledging our transgressions and truly believing that we may receive forgiveness through faith in Christ, every trace of our misdeeds is removed from our souls.

WE CAN'T AFFORD to be careless or thoughtless about communion. This is the most sacred thing in our lives. We should do some serious thinking before we come to the Lord's Supper.

There are many evil things which we have done, and many good things we have failed to do. When we get a clear idea of our shortcomings, we eagerly desire forgiveness. This is the right state of mind in which to come to communion.

In our service of public confession we openly admit our faults. We declare our confidence in God's willingness to cleanse us of all unrighteousness. We say that we wish to begin a new period of effort in holy living. No one should come to communion without this confession.

When the administration of communion has begun, you may have to wait for some time before it is your turn to go to the altar. These moments are too precious to waste in trivial thinking. Open the service book to one of the psalms, such as the fifty-first. Read carefully some of the hymns in the section entitled "Repentance." Say a prayer asking that God will make you fully conscious of your need of a larger measure of His grace.

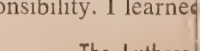
AS YOU RECEIVE the bread and wine at the altar, concentrate your thought on the words being said, "Take and eat, this is the body of Christ, given for thee. Take and drink, this is the blood of the New Testament, shed for thy sins." Let your faith in Christ take full possession of you. The Lord Jesus comes to you with his loving, strengthening power, as he has always come to believers.

Upon returning to your pew, bow your head in a prayer of thanksgiving. You have received spiritual energy for new life. After your prayer, while others are receiving communion, read some psalm of confidence and joy, such as the thirty-fourth or forty-eighth.

The conclusion of the service, following administration of communion, is a splendid expression of the congregation's thanksgiving for the great gift just received. Except in case of real emergency, every communicant should remain in the church until after the benediction.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Aggressive

QUESTION: I like to get things done. Before I was married I had a position with considerable responsibility. I learned

o carry through large undertakings, to work hard, and to get the most out of he people who worked under me. There was a lot of satisfaction in achieving hings then.

Now that I have been married for eleven years and have three children hings are different. I am in a number of community affairs, and I have succeeded in getting some things done and pressing others into service. I find that some people find fault with me for pushng the projects with which I am connected. They never tell me directly, but I find it out from others. It's strange that when you try to be helpful to a community, people turn against you.

At home I have my troubles too. All s fine as long as George and the children co-operate with me, or as long as things are easy, but when there are problems, he tasks are harder, or there is some misunderstanding, I feel completely defeated. George is too easily satisfied in letting responsibilities drag on or postponing doing things which call for prompt action. Neither he nor the children have much sympathy for carefully performed chores or for keeping the house in decent order. George wants to relax at home just when here is most to be done. Sometimes I have to lecture him—usually without much success.

REPLY: It's time for you to stop and take a look at yourself. You seem to be a very aggressive person. Were you in your childhood unfairly disciplined, or were you encouraged to strive for goals which were beyond you—with resulting frustration and disappointment? Did you receive the tenderness at home which a child needs?

Do people, including your family, now consider you "bossy"? You seem to feel that you must always be pushing ahead to some new conquest, that everyone else should fall into line with your aims without raising a question. You seem to be demanding perfection on the parts of others. Is this the democratic manner of family life? Does it express Christian ideals of living together? Think these matters through and try to attain a calm understanding of yourself and your environment.

Perfection in the various areas of family life is hardly a proper goal, for it is impossible, and by pushing others in that direction you only annoy them, without gaining your point. This may be the situation also in regard to your civic undertakings.

Try to reach some conclusions as to how life ought to be lived, what things are really important, how you can have a calmer home life, what can be omitted or altered without wrecking the world, and how you can bring more ease and contentment to your entire family. Be more ready to consult than to give orders—let plans be jointly arrived at, rather than handed down from the maternal throne.

Work toward becoming more gentle, understanding, and lovable. Recognize the handicaps which have come down from the past and do some intelligent discarding. Do something kind each day—something you wouldn't have to do—keep your voice and manner under control, and be willing to lay aside items which are not of first-rate importance.

QUESTIONS to be answered on this page may be sent to Dr. Rudisill at 1228 Spruce Street, Philadelphia 7, Pa. Dr. Rudisill is associate secretary for adult work on the staff of the United Lutheran Church Board of Parish Education and was formerly a college president.

BOOKS

New Strategy for Missions in Asia

The Church in Southeast Asia. By Rajah B. Manikam and Winburn T. Thomas. Friendship Press. 171 pages. $2.50.

Southeast Asia is an area of 2 million square miles, with a population of 180 million people. Protestant church membership is less than 4 million, or about 2½ per cent. Lutherans, whether European or American, have not contributed much to this part of the world except for association with the Batak Church (Sumatra) and in New Guinea (American Lutheran Church). The ULC is now working, of course, in Malaya.

The authors state that two convictions undergird their study: first, to focus attention on the younger churches as Christian communities rather than upon their missionary relationships; secondly, to treat the story of the expansion of these churches as a whole, rather than in terms of denominational extensions.

Succinct, informative, and interesting chapters describe the history, problems, and life of the Protestant churches in the Philippines, Malaya, Burma, Thailand, Indonesia, Indochina, Hong Kong, and Formosa. Unfortunately there are many ambiguities and inconsistencies in the interpretive chapters which interweave these descriptions on matters which are of great concern to American boards of missions as well as to the Southeast Asian churches.

If the authors feel, for example, that the missionary era has come to an end, what tasks would they propose for the new personnel whom they and the churches want? We are told that "an Asian church dependent upon foreign funds will be regarded by non-Christians as a foreign church, a tool of ecclesiastical imperialism, suspect, and the object of contempt. Self-governing Asia demands that the churches also maintain their self-respect by paying their own way."

The authors call for a "new approach" and a "formula" whereby funds and personnel will be supplied so that "Southeast Asia's churches can take the total responsibility in their own lands for 'missions in the new age.'" Pointing up cogently the complexities and problems involved, their chief suggestion for the "formula" is that Protestant groups do more international planning and giving under the leadership of the International Missionary Council. Highly desirable as this course of action might be, does it really strike at the root of the problems inherent in genuine partnership? It seems symptomatic of an oversimplified solution that the authors make little mention of the fact of human sinfulness, of pride and self-righteousness—on both sides of the world. They implore Western Christians to "feel again the urgency of evangelism," but the spirit of urgency is not a total effect of their text. The relationship between permeating "non-Christian cultures with Christian ethical idealism" and winning souls to Christ ought to be more explicit.

The Church in Southeast Asia is an important book for mission boards and all North Americans who take seriously the mission imperative. Written by highly respected experts on Asia and on the ecumenical effort, it will stimulate thought and help to clarify issues.

Thiel College — FREDRIC B. IRVIN

Church Is Continuous Community

The Significance of the Church. By Robert McAfee Brown. Westminster Press. 96 pages. $1.

This lively little book, another in the series of the "Layman's Theological Library" and written by a professor at Union Theological Seminary, contains in condensed form much material, both historical and interpretative, about the church. Written in a manner fortunately free from the sometimes confusing argot of the theologian, it holds the reader's attention by the device of breaking up the monotony of line after

line of text by numerous subtitled paragraphs and frequent quotations. It deals with a serious subject but never with a heavy hand.

The author traces the origin of the church as far back as the call to Abraham. "Here," he says, "is the moment when the Jewish people were called into a self-conscious community out of which the Christian community later came into being," and he shows how the early Christian church looked upon itself as the continuation and fulfillment of the Old Testament community.

Luther is revealed as trying to re-establish continuity with this authentic past and the Reformation is pictured as a revival rather than an invention.

The church today is presented in terms of its many dimensions, its various forms of worship, the significance of its sacraments and its prophetic task.

In a final chapter on the need for a continuity of reformation, the author frankly faces up to the defects and weaknesses of the present-day church, but sees signs of hope in the theological revival in Protestantism, the ecumenical movement, the vitality of the so-called "younger churches," the prophetic movement within the church and the new emergence of the layman.

All in all, this small volume—which can be read in two or three short summer evenings—will serve to give to the layman a deeper sense of the continuity of the church and a greater appreciation of its place in his own life and in the life of the world.

Philadelphia PAUL VANREED MILLER

Have No Other Gods

Modern Rivals to Christian Faith. By Cornelius Loew. Westminster Press. 95 pages. $1.

This challenging book is one of twelve in the Laymen's Theological Library.

As its title implies, it deals with ideas and ideologies to which Christians are apt to subordinate their Christian faith. The author employs the words "religion" and "idolatry" to shock the confessing Christian into sensing the enormity of his offense in giving primacy to interests other than Christianity. He divides these rivals into the categories of those outside the church and those within.

The point is made that for a belief to be one's religion, it must be energized by an attitude of commitment, loyalty, and devotion. The author demonstrates that for many Christians, their belief in scientific development of and for man, and their belief in democracy and in nationalism will arouse them to action, while their belief in Christ receives only lip service and half-hearted support. One's experience confirms his illustrations with a realization that we too have violated the Commandment, "Thou shalt have no other gods before me."

The subject of idols within the church is more subtle, as one would expect, and more difficult to follow. Pealeism is criticized on the basis of man calling upon God to serve him in order to achieve his preconceived objectives rather than man serving God. The persistent lure of Pharisaism is emphasized, as well as the worship of the written Word as against the person of Christ, the tenets of a specific church, the dilution of a just God to an indulgent grandfather, and hazy and confused thinking about one's faith.

The book is intended for laymen and will bring home to them forcefully many hazards to their full surrender to Christ, hazards that they may fail to recognize.

JAMES F. HENNINGER

Allentown, Pa.

The Candle of the Wicked. By Edwin Balmer. Longmans, Green. 247 pages. $3.50.

Mr. Balmer has given us a novel of life and love in an improbable Illinois prairie town. His characters include the dedicated young minister, the once-worldly daughter of the town's richest citizen who comes through difficulties to become a young saint and (of course) marry the minister, the young refugee girl who becomes a model American (complete to her marriage with the flower of Southern aristocracy) and others. None of the people seem quite real.

L. E. K.

OVERSEAS

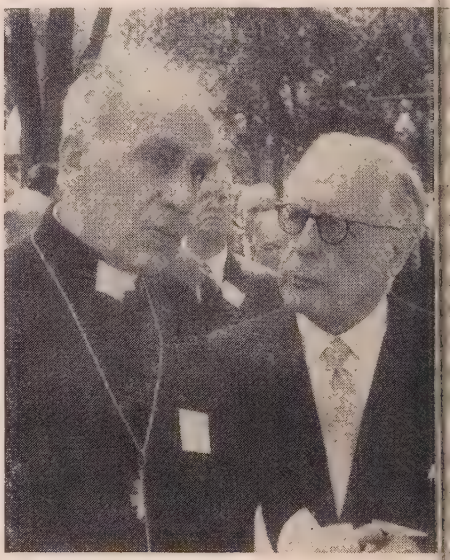
Introduction to Swedish Bishops

SWEDEN: Malmo. Aug. 9.—TWO OF THE 13 dioceses of the Church of Sweden received new bishops last week. On July 31 the Government appointed the Dean of Karlstad, Dr. Gert Borgenstierna, as Bishop of Karlstad, and the Dean of Vaxjo, Dr. Ivar Hylander, as Bishop of Lulea.

Lulea is the diocese of Lapland and a large thinly populated area in the far north of Sweden. Some of its inhabitants speak Finnish, not Swedish. One parish may compromise a larger area than a whole diocese in the south. The present bishop, who will retire on Oct. 1, is Dr. Bengt Jonzon, known as a Moral Rearmament man. He has traveled for MRA in the U.S.

His successor is very different. He is an Old Testament scholar, having taught at the University of Uppsala. He is a remarkable administrator, and it is said that he knows by heart the dates of birth and ordination of every pastor in the church. He was earlier very active in the Student Christian Movement, and later served on many committees especially on church administration problems. He is fifty-six.

The present bishop of Karlstad, Dr. Arvid Runestam, who will retire on Jan. 1, is a MRA man like Bishop Jonzon. Neither will he find any special sympathies for MRA in his successor. Bishop Borgenstierna, who at 45 will be the youngest among the bishops, has been the assistant to the bishop for five years, so he knows his diocese well. He is a youthful and eager man, and earlier loved to take part in public debates with anti-Christian writers. He is still producing books on current problems, such as "the theology of work," and loves the popular approach that can be understood by laymen. For sometime he served as th chairman of the Student Christian Movement. He is also a scholar with systemati theology as his special field.



SWEDISH ARCHBISHOP BRILIOTH
With Danish Bishop Fuglsang-Damgaard

SENIOR IN AGE among Swedish bishop is Bishop Anders Nygren of Lund, 66 As a former president of the Lutheran World Federation he does not need an introduction to any Lutheran anywhere in the world. He is still going very strong. In THE LUTHERAN, April 4, reported on a debate between him and his successor as professor of theology in Lund, Gustaf Wingren. This debate continues.

In the last number of the leading theological magazine of Sweden, *Svensk Teologisk Kvartalskrift,* Bishop Nygren and Professor Wingren have both written long articles. Evidently they feel that the differences between their opinions are of great importance. Outsiders might be reminded of the sharp controversies o

ther great theologians, like Barth and Brunner, the Swiss professors.

Next in age comes the Archbishop, Dr. Yngve Brilioth, 65. He, too, is well known in the world-wide church. His interest is not so much like that of Bishop Nygren —in the co-operation of Lutherans, as in the ecumenical work of the World Council of Churches. He has for many years been the chairman of the Commission on Faith and Order, and chaired the Lund Conference of 1952. He loves England, and is an expert of the history and life of the Anglican communion. For many years he was a university professor at Lund and the Dean of Lund, and he became an expert also in the church history of the Middle Ages. His knowledge of history is immense, but he has some difficulties with personal contacts.

Senior in the office of a bishop is Dr. Torsten Ysander of Linkoping, 63, who became a bishop at 43. Ysander is the most brilliant preacher and speaker among the bishops; he is not only brilliant, but has deep understanding of the life of the soul. He has pastoral skill, being able to listen and guide. His background is academic but he never served as a university professor. He has been traveling much in the service of foreign missions and seamen's work.

Bishop Algot Anderberg of Visby is of the same age, 63. Like Ysander his strength is preaching and personal counseling. Both range among the best preachers of the church. But Bishop Anderberg is less academic, and less international. His diocese, the island of Gotland, is the smallest of the church, and because of that he is also his own man.

Bishop John Cullberg of Vasteras is young, youthful and a sportsman. He once chaired the Swedish Student Christian

Bishop John Cullberg
With Bishop Gulin of Finland

Movement, which gave him many international contacts. His pastors love him as a good leader, trusting the young and leading them into new enterprises in the outreach of the church among the industrial workers, of whom there are many in his diocese. The academic field of Cullberg, who was earlier a teacher at Uppsala University, is the philosophy of religion.

Bishop Elis Malmestrom of Vaxjo, 61, is on the Executive Committee of the Lutheran World Federation, and in the service of the LWF he has been traveling much in the last years, for instance to India and South America. He was never a university professor, but is nevertheless a scholar, with special knowledge of the church history of Sweden in the 18th and 19th centuries. As Dean of Gothenburg, he was a pioneer in the attempts to build small churches as centers of new parishes. He has no brilliance, having some difficulty in hearing, but is most active, especially in the educational work of the church.

Bishop Gunnar Hultgren of Harnosand, 54, does not make much noise. But in the inner organizational work of the

church he is active, serving on many central boards and committees. He was once pastor of Bjorklinge parish outside Uppsala, where the newly appointed Bishop Borgenstierna succeeded him. As an academic scholar Hultgren specialized on St. Augustine. His diocese is next to the diocese of Lulea in the north.

Bishop Sven Danell of Skara, 53, was appointed last year. He is no university man, but was a rural pastor before becoming a bishop. Earlier he served some time abroad in Estonia, and after that was director of the Ersta deaconess house in Stockholm. He is very active in church relief work, having traveled much in Germany, especially interested in helping farmers. His father was earlier the bishop of the same diocese.

Bishop Helge Ljungberg of Stockholm, 52, has perhaps the hardest job of all the bishops. Earlier he was an assistant university professor of comparative religions. Then he became the pastor of one of the giant parishes of Stockholm. Now his main job will be to create workable parishes in the capital. Stockholm is more secularized than other parts of Sweden, and the church has not been able to keep up with the rapid growth of the city. Ljungberg became bishop in 1954, so it is too early to judge the outcome of his work.

Two bishops are now 51. One of them, Bo Giertz of Gothenburg, became bishop when 44. His activity is extraordinary, and he is the one among Swedish bishops with the greatest leadership qualities. Sometime ago he traveled in the U.S.A., and now is eagerly active in teaching stewardship to Swedes. In Gothenburg, the second largest of the Swedish cities, he encourages the building of small churches as centers of new parishes. As a young pastor, Giertz was leader in the Student Christian Movement, after having first had a period of anti-Christian intellectualistic activity. Later he became greatly influenced by orthodox Lutheranism, and is now trying to combine this with the understanding of modern society, using American Lutheranism as an inspiration. His books, among them some religious novels, are widely read and translated into other languages.

Bishop Sosta Lundstrom of Strangnas, also 51, does not make so much noise. He is quietly working in Strangnas, where he was first pastor, then dean, before becoming bishop, succeeding unhappy Bishop Helander in 1955. Though not a university man he is a scholar with the New Testament as his field.

These are the present leaders of the Church of Sweden. They are still enjoying a high social rank, notwithstanding the secularization of many Swedes. Their great common task is to overcome the negative side of secularization, and to find new forms for the life and the message of the church, which are in better agreement with the present situation than the outgrown traditions.

The bishops are well aware of the importance of this task, which is increasingly creating a blessed unrestfulness in our church. The most recent step is the creation of a committee with representatives of the bishops and some church organizations, which will work with the problems concerning the relations of church and state. This is a church committee, not a governmental one, and its main job is to find the best organizational conditions for the preaching of the Gospel. It is no surprise that the committee is chaired by Bishop Giertz, and that the other bishop on the committee is Bishop Ljungberg.

—STEN RODHE

State Legislature Seeks to Circumvent Segregation Ruling

By FRANK K. EFIRD

SALISBURY—North Carolinians will go to the polls on Sept. 8 to vote on two proposed constitutional amendments designed to circumvent the U.S. Supreme Court's decision on segregation in the public schools. The amendments allow: 1) Tuition grants for children whose parents object to their children attending an integrated school and 2) local option elections on closing public schools if conditions become "intolerable." Tuition grants would be given parents whose children would attend private, nonsectarian schools.

The amendments were adopted at a special session of the legislature July 22-28. The senate vote was 49-0; the house vote was 116-2. Known as the Pearsall Plan, the amendments were presented by the legislature's Advisory Committee on Education.

Governor Luther Hodges, speaking at the opening session, highly indorsed the amendments and said the state must use "every legal means we can devise" to insure the effects of the Supreme Court's segregation decision are not forced on "Tar Heel" schools.

In hearings on the bills, the proposals were opposed by representatives of the North Carolina Council of Churches, the executive committee of the State Congress of Parents and Teachers, the NAACP, a Duke University law professor, and several ministers.

The amendments have been approved by the State Board of Education with the exception of one Negro member, and the Board of the white North Carolina Education Association representing 27,000 teachers.

No opposition was heard from officials of the three largest denominations in North Carolina which have indorsed the Supreme Court decision: the Southern Baptist Convention, the Methodist church, and the Southern Presbyterians. Nothing has been heard from Lutherans.

JUDY FORD of Cherryville was elected president of the Luther League of North Carolina during its convention at Lutheridge, Arden, N. C., July 19-21. More than 500 leaguers attended the banquet in Asheville at which the Rev. Augustus Hackmann,

TONEMENT CHURCH, located in the North Carolina mountains at Wilkesboro, was consecrated ily 1. The Rev. Carroll N. Yount is pastor of the mission congregation. Building cost $58,000.

GROUND WAS BROKEN Aug. 5 for $60,000 education building by Bethel congregation, Salisbury, North Carolina.

Shown taking the first shovelful of earth during groundbreaking service is Mr. Ira Swicegood, chairman of the building committee. Standing, left to right, are the Rev. Charles A. McCombs, pastor of Bethel; the Rev. Jasper Smith of New Bern, former pastor; and the Rev. Ernest L. Misenheimer, Salisbury, synod president's assistant.

NORTH CAROLINA . . .

Charleston, S. C., was speaker. Convention chaplain was the Rev. Frank E. Lyerly, pastor of St. Martin's Church, Maiden. A $10,155 unified budget was adopted by the delegates.

Calvary Church, Morganton, consecrated its $33,000 Sunday school building July 22. Pastor is the Rev. John H. Sigmon, Jr. . . . Trinity Church, Concord, broke ground for a recreation building July 15. The Rev. Toby A. Rendleman is pastor.

Mission Hall Dedicated At Assembly Grounds

Mission Hall, one of the newest buildings at the Lutheridge assembly grounds, Arden, N. C., was dedicated this summer. Synodical and United Lutheran Church Women officials of several southern synods participated in the dedication of the $46,000 building which is a gift of the women of Lutheridge's supporting synods.

Mrs. John B. Moose, Leesville, S. C., ULCW president, gave the dedicatory address. Dedication was performed by North Carolina Synod President F. L. Conrad. Also participating in the service were Georgia-Alabama Synod President Charles E. Fritz, South Carolina Synod President Karl W. Kinard, and the Rev. J. Lewis Thornburg, director of Lutheridge.

ULCW synodical presidents spoke on behalf of their respective groups: Mrs. Edgar P. Eyler, Georgia-Alabama; Miss Lois McCartha, South Carolina; and Mrs. Paul Beatty, North Carolina.

In her address Mrs. Moose emphasized the significance of the building's name. "The word 'mission' carries the idea of being sent with a message. This is a building, then with a message. It is a building with a mission."

She pointed out that one of the purposes of the building is to make real the broad scope of the church "unto the uttermost parts of the world. By what goes on here 'the uttermost parts' may be brought near," she said.

"The program conducted here, as well as the total program of Lutheridge, must challenge youth to full-time church vocation," Mrs. Moose concluded. "Surely, the purpose for which this building has been planned is that those who come here may catch the vision and the urgency of our day for claiming souls for Christ."

Constructed of wood and stone, Mission Hall contains an assembly room, conference parlor, two bedrooms, classrooms, and a fireside prayer room.

Synodical Church Women Adopt New Constitution

By ARNOLD H. KAITSCHUK

CHICAGO—The women's organizations of the Wartburg Synod met for their 40th annual convention at St. Paul's Church, Garnavillo, Iowa, and adopted a new constitution and by-laws to bring the synodical United Lutheran Church Women in line with the ULC organization. A budget of $13,000—the same as last year—was approved.

Synod President R. R. Belter preached the Communion sermon. The Rev. Earl Meissner of Guttenberg, Iowa, was convention chaplain.

Missionaries Edith Eykamp from the India mission field and the Rev. and Mrs. Alexander Meyer, recently returned from Japan, spoke on progress of work in foreign fields. Mrs. William Chandler of Appleton, Wis., represented the ULCW.

Newly elected officers are: Mrs. R. W. Roth of Forest Park, Ill., president; Mrs. R. Aden of Bluff Springs, Ill., vice president; Mrs. Jessie Nodolf of Belmont, Wis., recording secretary; Mrs. Lester Pfundstein of Sterling, Ill., statistician; Mrs. R. R. Belter of Burlington, Iowa, treasurer.

A PAIR OF SHOE SOLES well worn through, over 400 calls made, and a list of some 50 families that are interested in the new East Belleville, Ill., mission are some of the results of the first three weeks of labor for the Rev. W. D. Knappe who began work as mission developer on July 1.

What amazed the mission pastor most was the number of unchurched people among whom there are many who feel deep spiritual need and are waiting for someone to talk to them about it.

A first meeting was called for Aug. 15. Pastor Knappe hopes to begin services on Sept. 16. The local school board gave permission to use a public school until permanent quarters can be secured.

The Rev. E. E. Koch was installed as pastor of St. Paul's Church, Chicago, on July 15. Dr. Belter preached and the Rev. Garland Baer was liturgist.

Pastor John Hering of St. John's Church, Breman, Ill., returned from a two-month visit to Germany . . . Jack Behlendorf of

(*Continued on page 42*)

A NEW GOTHIC CHURCH was dedicated in Golden, Ill., this spring. The $250,000 structure was built by Trinity Church, a Wartburg Synod congregation, and has room for 340 persons in the nave, 100 in narthex and classrooms. Pastor of the church is the Rev. L. William Braun. Wartburg Synod President R. R. Belter preached at dedication service.

SYLVIA JOHNSON

Coveted award crowns sustained effort

IT TOOK a lot of doing for Sylvia Johnson to become winner of the Lutheran God—Home—Country Award for 4-H Club members which Pastor Harry C. Gruber of Grace Church, Newton, N. C., presented to her this month. The 16-year-old daughter of Mr. and Mrs. Ralph Johnson had to submit a record of three years of satisfactory 4-H Club achievements to qualify for the distinction.

Completed projects in her long-range work concerned such fields as food preparation, clothing, health, and leadership. She also had to give evidence of Christian character and conduct and of her active participation in church programs. Sylvia is president of Grace Church's Luther League and one of the organists of her congregation.

EUROPE'S most European university will list among its juniors three coeds from Thiel College this fall. Patricia Homer, Catherine Lynch and Claireann Dufford are going abroad as pioneers for Thiel College's "Junior Year Abroad" program. Their destination: Saar University in Saarbrucken.

Saar University, located at the focal point of century-old Franco-German antagonism, has at its foremost aim the fostering of better relations among European countries. Instruction is offered in German and French at the choice of students. The university has co-operated with Thiel College in planning the school's "Junior Year Abroad" program.

In addition to their intensive training in the foreign languages of their choice, the three Thiel girls will be required to take courses equivalent to those they would choose in their junior year at the college and will have to pass special examinations provided by Thiel on the subject matters of their elected fields. All three are working toward a bachelor of arts degree and were honor convocation students in their freshman year.

SIXTY-NINE Luther Leaguers went to work in a small country church in Tennessee to do a thorough clean-up job. Luther-Zion Church, 17 miles northeast of Greeneville, had a baptized membership of 13 in 1955. Limestone (birthplace of Davy Crockett) is the nearest town, and a new highway is bringing an expanding residential area close to the old church.

Luther Leaguers from 18 Tennessee congregations saw their opportunity for service. Three caravaners coming from California, Iowa and Pennsylvania, and the president of the Luther League of America, Malcolm Minnick, joined them. In one day, according to the congregation, they did what three men could have accomplished in two weeks. They landscaped the grounds, installed windows, cleaned, painted interior and furniture, and installed new stove pipes. The Knoxville Conference of the Virginia Synod Luther League sponsored the venture.

YOUTH MAKES NEWS

THIEL COLLEGE announced government approval of construction contracts for a new men's dormitory. It will house 78 men, will be financed by a Housing and Home Finance Agency loan for $330,000. Completion is set for May 1, 1957.

WAGNER COLLEGE has accepted for the coming academic year the largest freshman class since the postwar surge of veterans: 284 new students will enter Wagner next month, an increase of one-third over the enrollment of last year.

CAMPUS BRIEFS

WITTENBERG COLLEGE tuition and room rent will go up next year. At the same time Wittenberg's allotment for scholarships will be increased "to aid cases of proven need and demonstrated ability," as College President Clarence C. Stoughton announced. Only increase in Wittenberg's charges for the coming school year will be a $1 raise for board. Beginning September 1957, tuition will go up to $37.50 per semester with another increase scheduled for 1958. In explaining the reasons for the decision, Dr. Stoughton said that at present the college charges only 60 per cent of the actual cost of a student's education to the individual and that "the time has come when a greater share of the cost . . . must be borne by those taught."

Crosscountry

WORDS can have unsuspected explosive qualities, the Rev. Leslie Conrad, Jr. discovered last month.

Mr. Conrad, executive secretary of the Luther League of America, tackled the difficult subject of "mismatched mates" in *Luther Life*, the League's monthly magazine, and suggested that sexes be granted equal privileges in requesting dates or asking the other's hand in marriage.

"I believe that most marriageable young ladies would go for our proposed new approach," he said boldly. "All they've got to do now is to convince 97 per cent of their fathers, about 95 per cent of available young men and most of America's sociologists and marriageologists that a change should be in the works."

Mr. Conrad, who is happily married, was far from suspecting that his proposal would go beyond the readership of the Lutheran youth magazine. The national wire services saw to it that it did. Newspapers, from Nova Scotia to California, gave it front-page treatment. Letters started coming in from all parts of the country.

Most men were against the proposition, but thought, as one writer from Arlington, Va., put it, that "if you can get the truth from a majority of men you'll discover the greatest surprise of their lives was when they learned they were engaged to be married."

While Mr. Conrad had foreseen the cool reception from the men, the arctic cold emanating from the reaction of the girls was beyond his understanding.

Newspaper reporters sent out to interview people on the sidewalks of New York found no woman in favor of the suggestion. Mail from girls ran three to one against it. The New York *Daily Mirror* summed it up in one terse headline: "Youth Nixes Topsy-Turvy Romance."

Perhaps, the League's secretary thought, the Lincoln (Neb.) *Evening Journal* had an explanation for him. Said the paper editorially: "No young woman of fine instincts is going to come right out and applaud the LL executive's suggestion publicly. He figures that 95 per cent of the young men are against him, and if that doesn't tell a girl to proceed with extreme caution, what could?"

WARTBURG . . .

(*Continued from page 39*)

Unity Lutheran Church will enter the Chicago Theological Seminary this fall. Robert Kaitschuk will enter Hamma Divinity School . . . Immanuel Church, Lena, Ill., raised over $700 for repair of windows in the church.

Zion Church, Clayton Center, Iowa, was the place for a follow-up gathering on the recent area evangelism mission. The Rev. Clifton Weihe, associate director of evangelism, interpreted reports submitted by the participating congregations—St. Paul's of Guttenberg, St. Paul's of Garnavillo, and Zion of Clayton Center, Iowa, Wartburg Synod churches, and St. Paul's of Postville, Iowa, of the Iowa Synod.

Main result of the mission has been the renewal in the devotion of the faithful by increased attendance at Sunday worship. Pastor Weihe outlined ways in which members may make more effective their witness to the gospel through improved techniques in lay-evangelism, lay-pastor relationships, and in worship.

OHIO

Thirty Christian Ministers Study at Jewish Seminary

By E. RUDOLPH WALBORN

Columbus — Thirty Christian ministers have studied at the Hebrew Union College—Jewish Institute of Religion in Cincinnati under a graduate Intercreedal Fellowship program instituted in 1947, announced Dr. Nelson Glueck, president of the college.

The fellowships were set up to enable "clergymen of the Christian faith to study the nature and institutions of the Jewish religion" so they could offer to the Christian community "an authoritative and sympathetic interpretation of Judaism."

Dr. Glueck pointed out that the Christian Fellows who studied with rabbinical students would be well equipped to impart "authentic knowledge so vital to the understanding of the things Christianity and Judaism have in common."

The Massillon, Ohio, Board of Education recently rejected a request that a released-time religious instruction program be instituted for fourth-grade pupils in public schools. The request was made by the Massillon Ministers Association and United Church Women.

Originally submitted to the board last February, the request was backed by officials of 18 local churches which were prepared to finance the program.

The laymen's retreat for leaders of St. Mark's congregation, Toledo, has grown in scope each year. First retreat in 1954 was for councilmen; last year's was for councilmen and district deacons. This year both groups and wives of the men attended the retreat June 29-July 1 on the Wittenberg College campus.

BREAKING GROUND for $250,000 church in Cudahy, Wis., is Pastor Walter E. Koepf while Wartburg Synod President R. R. Belter looks on. The congregation, St. Mark's, will worship in a public hall until completion of the building.

In the absence of St. Mark's Pastor George F. Haynes, kept at home by a sprained ankle, the laymen conducted devotional services. Speakers were Mr. Leo F. Schwerin, synod director of Christian stewardship; Synod Secretary E. Rudolph Walborn, and Pastor Robert F. Berger, Roselawn Church, Cincinnati.

First vacation Bible school at St. Mark's, with 214 registrations, proved too large for its building. Attendance was limited to children under twelve. Classes were held in four tents, parsonage garage, and church bus.

The number of internships served by seminary students is growing. Interns this summer in Ohio congregations are: Thomas L. MacAdam, St. Matthew's Church, Toledo; David Riley, Trinity, Ashland; Robert Zoller, Dayton Inner Mission; O. Donald Olson, Zion, Wooster; Rolf Sheffbach, St. James', East Cleveland; Rolf H. Muielzarek, Trinity, Akron; John Fabian, Grace, Dover; Richard Neal, Fourth, Springfield; and Richard Stover, St. John's, Zanesville.

Second-Trinity Church, Dayton, observed on June 24 the 30th anniversary of the merger of two congregations. Pastor of the congregation is Warner E. Holmgren.

Ten years of service at Trinity Church, Akron, by Sister Jane Wirt were recognized at a congregational reception in June.

Dr. Ralph A. Harshman has completed a nine-year period as stated supply pastor at Emmaus Church, Cleveland, and has retired after 48 years in the ministry. Emmaus congregation is now being supplied by Dr. Andor M. Leffler.

Trinity Church, Niles, Pastor Ivan H. Miller, recently burned the mortgage for the church building and parsonage erected in 1928 . . . Reformation Church, Toledo, dedicated electronic organ chimes on July 29. Pastor Paul H. Buchholtz plans a campaign to eradicate a $22,000 debt by the congregation's 35th anniversary in 1958.

CONSTRUCTION: Pastor Olen A. Peters of First Church, Bellefontaine, is watching progress in construction of a youth building which will house classrooms, office, study, and assembly room. The $143,000 building should be completed early next year.

Good Shepherd mission congregation, Cincinnati, saw the cornerstone for its first building placed into position on July 15.

PASTOR BRANDT HONORED

Pastor Yost Brandt and family
Fifty years a minister

FIFTY YEARS in the service of the church seems like a short time to Pastor Yost Brandt. As the anniversary of his ordination in 1906 returned for the 50th time, his family and friends assembled to mark the occasion. Next to him sat his son Eric, a minister too, who serves Concordia Church in Manchester, Conn.

Pastor Brandt has been retired since 1945 but has remained active in helping where his services are needed. Closely associated with Concordia Church, Rochester, N. Y., he has conducted German services at the church, supplied pulpits and maintained a crowded schedule of visits to sick and shut-in members.

Pastor Brandt founded Concordia Church, Watertown, N. Y., served a congregation in Preston, Ont.; St. John's Church, Albany, N. Y.; and St. Paul's of Pittsford, N. Y.

OHIO . . . .

Pastor T. Robert Bergman reports that a "Foundation Dinner" was held July 19.

With more than $38,000 in the building fund, St. John's congregation, Hicksville, plans to begin construction of a building next spring. Pastor E. Maynard Powell reports the architect's preliminary drawings will soon be approved.

The last of eight stained-glass windows was recently installed in the sanctuary at Trinity Church, Lakewood. The congregation, with Pastor J. Louis Wolf, has prepared a picture brochure explaining the symbolism of the windows which trace Christian history through the centuries. Windows were designed and made by the Henry Hunt Studios, Pittsburgh.

PACIFIC SOUTHWEST

Specialized Clinic Planned For Santa Monica Hospital

Los Angeles—Construction of a $471,000 diagnostic and treatment center adjoining Santa Monica Hospital was announced by the Lutheran Hospital Society of Southern California last month. The center will include an out-patient clinic covering general medicine and surgery, and a dental department.

Funds amounting to $334,550 were made available to the society by the State of California to replace inadequate facilities of the hospital which 9,412 patients visited last year, in addition to 45,900 out-patients cared for.

Plans for the new center were sponsored by the women's auxiliary which secured the support of local medical and dental associations. The concentration of doctors and dentists in an area supplying service to 500,000 persons "has stimulated interest for this service," according to Santa Monica Hospital Superintendent Ralph J. Hromadka, who said that physicians and dentists had promised to serve clinic patients without charge. Civic organizations have pledged full support for the project.

PENNSYLVANIA

Juniata Conference Parish Installs Education Director

By DONALD G. RAUP

Lewistown—The first full-time director of religious education for Central Pennsylvania Synod's Juniata Conference was ordained and installed June 20 at St. John's Church, Lewistown.

The Rev. Edward C. Harshbarger, recent graduate of Gettysburg Seminary, was called by St. John's congregation to assist Dr. Samuel E. Wicker, its pastor. Dr. Wicker and the Rev. Donald C. Raup, conference president, participated in the installation.

Participating in the ordination of Pastor Harshbarger were Dr. Dwight F. Putman, synod president; Dr. Ralph C. Robinson, synod secretary; and the Rev. William H. Ralston, pastor of Calvary Church, West Chester.

Two other Gettysburg Seminary graduates were installed in realigned Juniata Conference parishes. The Rev. Dean E. Rupe was installed June 17 in St. Luke's Church, Centre Hall, as pastor of the Centre Hall parish. The Rev. Donald B. Warner was installed July 1 in St. Paul's Church, Burnham, as pastor of the Burnham-Alfarata parish.

Dr. John F. Harkins was honored June 10 by his congregation for 38 years of service as pastor of Grace Church, University Park, Pa. Making presentations to Dr. Harkins were Mrs. Donald Laird and Mr. M. S. Gjesdahl, church council president. Dr. G. Morris Smith, president of Susquehanna University, preached.

"Lutheran Men in Action" was theme of a retreat in early July at Camp Juniata sponsored by the men of St. John's congregation, Lewistown. Speakers were Pastor Raymond E. Fisher, First Church, Mifflinburg; Dr. Arthur Reede, professor of economics at Pennsylvania State University and Mr. Albert Stover, Millheim, Pa.

Zion congregation, Boalsburg, recently

purchased property across the street from its present church building. The house is being remodeled to provide education facilities and part of the property will be used as a parking lot. The Rev. Donald G. Raup is pastor.

At a service concluding the vacation Bible school at Holy Communion Church, Yeagertown, Pastor Donald R. Gallion presented certificates of recognition to Mr. George Smith and Mrs. Cora Foulk who have served in the congregation's Christian education work for 34 and 35 years respectively.

"CHURCH OF THE YEAR" award for outstanding progress in rural church development in Pennsylvania was presented June 18 to the St. Clairsville parish through its pastor, Dr. F. William Brandt (*see picture*). The St. Clairsville parish is composed of four congregations: Messiah Church, near Bedford; St. Peter's Church, St. Clairsville; St. John's Church, Cessna; and St. Paul's Church, Imler.

At the 18th annual conference for town and country pastors and their wives at Pennsylvania State University, University Park, Dr. Brandt was presented with a certificate by the Rev. Samuel A. Snyder, Jr., executive director of the Town and Country Church Development Program for the Middle Atlantic area. Winners were chosen from 45 rural Pennsylvania churches enrolled.

"Church of the Year" Award
The Rev. S. A. Snyder (right) presents certificate to Dr. F. William Brandt

WASHINGTON-OREGON

Pastor Leaves Alaska Church, Becomes Argentina Missionary

By OLIN G. DASHER

SEATTLE—A Pacific Synod pastor has resigned his parish in Alaska, is now studying in Costa Rica, and next year expects to become pastor of a German congregation in Argentina. The Rev. Frederick Knebel left New York Aug. 22 for San Jose, Costa Rica, to study for a year at *Escuela de Idiomas*.

Pastor Knebel left his Sitka, Alaska, congregation Aug. 1, and was commissioned Aug. 12 in his home church, St. John's, Golden Spike, Alberta, Canada. He expects to be assigned to the Martin Luther congregation in Eldorado, Argentina.

Another synod pastor, the Rev. Joseph M. Deibert, is on furlough from Argentina, studying at the Philadelphia Seminary. He will return to Buenos Aires to teach in the new Lutheran Seminary there.

Dr. Mark A. Getzendaner, retired pastor supplying Trinity Church, McMinnville, Ore., has been elected president of Pacific Seminary's board of directors. He will succeed the late Dr. John Sawyer. Dr. Getzendaner served as executive director of the seminary before President Charles B. Foelsch took office.

PACIFIC SYNOD's second deaconess will be consecrated Sept. 2 in her home church, St. Paul's, Vancouver, Wash. Sister Dolores Ruge is a graduate of the Baltimore Training School. Dr. John F. Futchs, Rocky Mountain Synod president and a member of the Deaconess Board, will consecrate Sister Dolores. On Sept. 9 she will be installed as parish deaconess at St. James' Church, Seattle, the Rev. Kolbeinn Simund-

WASHINGTON-OREGON . . .

sson pastor. Sister Mary Jane Jessen, synod's other deaconess, serves Seattle's University Church.

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school on the west coast was held the last week in July at Seabeck, Wash. There were 138 persons enrolled—mission pastors, their families, and the staff. Chaplain was the Rev. Walter J. Knutson, pastor of St. Mark's Church, Portland, Ore. Other leaders were Pastor and Mrs. Robert L. Henkel, of Eugene, Ore., and Mrs. Olin G. Dasher, Seattle.

"Operation Braces" was the title of a project of Redeemer Church, Tacoma, Wash. Pastor Louis Piehl, Jr., visited a patient at Indian Cushman Hospital in Tacoma. The girl, awaiting surgery, was from Rocky Boy Indian Mission and could not afford needed braces. Redeemer Sunday school and congregation started the "Operation Braces" fund. With the help of other groups in the area the "Operation" was a success.

Pacific Synod's youth committee and Luther League decided to sponsor a local program in alternate years when the Luther League of America does not hold a convention. On Aug. 27 synod youth leaders gathered for a week-long leadership training school on the campus of Lewis and Clark College, Portland, Ore.

Instructors at the training school are the Rev. Arthur O. Bauer, LLA associate secretary; Dr. Harry J. Mumm, of the Pacific Seminary faculty; the Rev. Ross F. Hidy, regional director of the evangelism mission; Dr. L. H. Steinhoff, Pacific Synod president; and the Rev. John L. Baglien, of Hillsboro, Oregon.

Pastors, deaconesses, and parish workers served as clinic group leaders. Delegates (two from each congregation were urged to attend) participated in local league work through model league groups.

While visiting the Pacific Synod, LLA Secretary Bauer conducted a Luther League advisor's training school Aug. 25 at St. Paul's Church, Seattle. He also conducted another on Sept. 1 at St. James' Church, Portland, Ore.

For the second successive year most of Pacific Synod's standing committees will meet jointly Sept. 7-8 at Trinity Church, Longview, Wash. After an evening worship

service, committee sessions are held. At the closing luncheon each committee submits a summary report.

James Holben, Jr., of Neffs, Pa., a student at Muhlenberg College, spent the summer at the Lutheran Compass Center, Seattle, under the direction of the Board of Higher Education's summer student work program. The Compass Center serves homeless men on Seattle's "skid-row." Superintendent is the Rev. Edwin Bracher.

AMONG THE PASTORS: The Rev. David C. Getzendaner was installed Aug. 12 as pastor of Zion Church, The Dalles, Ore., by his father, Dr. Mark A. Getzendaner.

The Rev. Norman B. E. Nelson will succeed the Rev. Russell W. Weberg as pastor of Calvary Church (Icelandic Synod), Seattle. Pastor Weberg becomes the principal of a Lutheran parochial school in Long Beach, Calif.

The Rev. John M. Recher, Jr., will become pastor of Epiphany Church, Portland, Ore., on Sept. 15, succeeding the Rev. Vern D. Jeffers who is entering the U.S. Navy chaplaincy.

WILLIAM ANDREW WILLIAMS was ordained and installed as pastor in St. Andrew's Church, Portland, June 24. A graduate of Pacific Seminary, he transferred a few months ago from the American Lutheran Church to the ULCA.

ULCA CONVENTION DELEGATES

Pacific Synod delegates who will attend the ULCA convention in Harrisburg, Pa., Oct. 10-17, are:

CLERGYMEN: E. Theodore Bachmann, John L. Cauble, G. Herbert Hillerman, Edward E. Hummon, L. H. Steinhoff, Robert S. Wilch.

LAYMEN: Byron Baker, Carroll Dick, Milton Giene, Carl P. Jensen, Vern Mason, O. K. Nielsen.

— CHANGES OF PASTORATE —

INDIANA

JAUKEN, JOHN E. From St. John's and St. Peter's Churches, Syracuse, N. Y. To Trinity Church, Fort Wayne, associate pastor in charge of religious education.

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CHANGES OF PASTORATE . . .

NEW YORK

SCHRODER, ALFRED J. From St. John's Church (Bronx), New York City. To St. Paul's Church, Utica.

DECEASED

MRS. ERIKA EDERMA, 49, wife of the Rev. Bruno I. Ederma, Bethany Church, Norco, Calif., died Aug. 5 at the California Lutheran Hospital, Los Angeles.

Born in St. Petersburg, Russia, she escaped to Estonia with her family in 1918. There she married Pastor Ederma, serving with him in several Estonia parishes. In 1944 they escaped the Communists as refugees to Germany, and five years later emigrated to the United States. Mrs. Ederma spoke six languages and frequently lectured on her experiences.

Surviving are her husband, two sons—Heinz Z. of Chapel Hill, N. C., and Arvo B. of Winston-Salem, N. C.—and a brother, Bruno Drake, believed to be in Estonia.

Funeral service was held Aug. 9 in Norco. Officiating were Dr. Carl V. Tambert, Pacific Southwest Synod president; the Rev. H. Paul Romeis, synod missionary superintendent; and the Rev. Johannes Aarik. Burial was in Sunnyslope cemetery.

THE REV. EMIL O. WANNAGAT, 78, retired, died July 16.

Born in Dayton, Ohio, he was graduated from Capital University and Seminary in Columbus, Ohio, and was ordained in 1908. He held pastorates in Peace Church, Augusta, Ky.; St. Paul's Church, Charleston, W. Va.; St. John's Church, Kansas City, Mo.; Redeemer Church, South Sioux City, Neb.; and Ascension Church, Chicago, Ill. He retired from the ministry in 1946. Pastor Wannagat is survived by his wife, Amanda, and a son, Paul.

Funeral services were held in Zion Church, North Manchester, Ind., on July 19 by the Rev. H. R. Ogle. Burial was in Woodland Cemetery, Dayton, Ohio.

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ST. PAUL'S, Skycrest Elementary School
Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
RESURRECTION, N. Ridgewood at Fairview Ave.
W. K. Hauser, Interim Pastor—Phone CL 2-3992
The Service, 8:30 & 11; Sunday School, 9:45

FORT LAUDERDALE
CHRIST, 2417 NE. 18th Avenue
Charles F. Steck, Jr., Pastor—Phone LO 4-2228
The Service, 8 & 11; Sunday School, 9:30

GAINESVILLE
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone FR 2-9795
The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 8:30 & 11; Sunday School, 9:45

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

JACKSONVILLE
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 10

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School
William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 10; Sunday School, 9

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8 0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 10:15; Sunday School, 9:00

SARASOTA
ST. PAUL'S COMMUNITY HOUSE
North Tamiami Trail, near 7th Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale, Mabry Hwy.
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

IN CONCLUSION . . . . . .

BEFORE THIS MONTH of August becomes just another leaf torn from the calendar, we have to celebrate a birthday. In some ways this may seem embarrassing, because it's our own. But birthdays are most important to the person who's having one. And there'll be no presents, please!

JUST 125 YEARS AGO this month a group of Baltimore pastors issued the first edition of a semi-monthly newspaper —the *Lutheran Observer*. For two years it struggled along, reaching about 800 subscribers.

In 1833 the *Observer* was turned over to a new editor—scrappy, fluent, energetic Benjamin Kurtz. Under his 33-year editorship it became a weekly, reached 8,000 homes. This was a high circulation in days when Lutherans were pretty scarce.

Because it was the only periodical many of its readers saw, the *Observer* carried all sorts of information—produce prices, ship arrivals, world news, medical advice. It made a mark in Lutheran journalism that extends to this day, when its history and traditions are incorporated in these covers.

Because Editor Kurtz's acid pen and constant battling for what he called "American Lutheranism" gained him enemies as well as friends, a group of Philadelphia pastors in August 1856 started a new magazine, a monthly intended for family reading. This *Lutheran Home Magazine* five years later expanded into a weekly news magazine—THE LUTHERAN.

In the course of time, changes and mergers within the Lutheran church altered the course of all these publications. Merged into this present-day LUTHERAN are a dozen periodicals, among them the *Observer, Lutheran and Missionary, Lutheran World, Lutheran Church Work* and *Lutheran Church Visitor*. Each of these made some valuable contribution to the growth and development of our church and each has left a worthy heritage.

By this time it's clear that we have a threefold birthday to celebrate. It's 125 years since the *Observer* was founded, 100 years since the *Lutheran Home Magazine*, and 95 years since the first issue of THE LUTHERAN. So we've baked ourselves a cake and lighted the candles. All 181,082 subscribers are invited to join in singing "Happy Birthday."

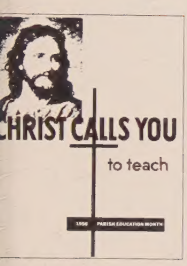
IN JOURNALISM, age is not always a strong recommendation. Periodicals can get institutionalized just like churches or homes. They can get musty and cobwebby. Sometimes, if the windows haven't been opened for a while, they seem downright stuffy. A lot of church papers have fallen prey to this awful fate.

We like to think that this won't happen to us. If it ever does, it will be time for THE LUTHERAN to fold up its tent and depart along with its revered ancestors. But any journal that has inherited the lampooning pen of Kurtz, the vision of Charles Porterfield Krauth, and the careful, competent witnessing of the church scene at home and abroad that has distinguished many other editors, has access to a fountain of eternal youth.

So we'll wish ourselves another 125 years at least—and if we can blow out all these candles with one breath, maybe it will come true.

—ALBERT P. STAUDERMAN

For RALLY DAY:



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April	He Is Risen	Mohlte
May	Jesus in the Market Place with His Mother	Jones
June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
Aug.	David Meets Goliath	Jones
Sept.	Solomon Becomes King	Jones
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